

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

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NEW SERIES  
VOLUME XXXII. No. 18

The chapel of Georgetown College in Kentucky was burned last week; the loss being estimated at \$200,000.

The lecture by C. H. Spurgeon found in another part of the Record is furnished the Record by the Rev. A. Cunningham Burley, of London, England, from his private collection of Mr. Spurgeon's Manuscripts.

**Enrollment cards for the Southern Baptist Convention are in the State Board office; also railroad certificates which entitle those attending to reduced rates. If you have clergy permit, you will not need railroad certificate. If in need of either certificate or enrollment card, please write at once.**

The minutes of Carroll County Association show 16 churches in the county, more than half of which report no baptisms during the associational year. The other churches (seven) report 65 baptisms. Less than half of the churches report anything given to the Cooperative Missionary program. Those giving report a total of \$468.90. The reports from the churches are not tabulated in the minutes.

A Constitutional Committee was appointed at the last meeting of the Southern Baptist Convention. Their report is published in this issue of the Record. Some brethren from Washington and thereabouts have been unhappy over the condition of the Convention and this committee was appointed at their request. The committee "has reached the conclusion that the Convention is not functioning along legally constituted lines." They do not indicate what the matter is but they ask for a Constitutional Commission of two from each State and the District of Columbia to recommend such changes as they think necessary. For our part we think this tinkering with the machinery has engaged too much attention already.

At the meeting last year of the Northern Baptist Convention there was a report from a Committee on Relations with other Religious Bodies. The report spoke approvingly of cooperation in programs with the Disciples, commonly called Campbellites. By motion the report was received without expression of approval or disapproval, and the committee continued. The committee this year will make a majority and a minority report. The chairman of the committee is R. A. Ashworth, recently elected editor of The Baptist of Chicago. This part of the committee looks favorably upon cooperation and apparently ultimate union of Northern Baptists and Disciples. The minority report expresses disapproval of such union. This latter is written by Dr. F. L. Anderson of Newton Theological Institute. The ground of his opposition is chiefly that the two denominations have an entirely different conception of the purpose of baptism.

There were 9 received at Parkway Church in Jackson during the meeting in which Pastor J. P. Harring was assisted by J. E. Byrd.

Pastor W. R. Cooper reports two additions on the first day of their meeting at Drew, and large crowds. Dr. H. M. King is preaching and Mr. W. L. Cooper leads the singing.

It seems probable now that the next Southwide Baptist Sunday School Conference will be held in Jackson, Miss., next December. This Southwide Conference is held every other year, alternating with the Southwide B. Y. P. U. Conference.

All Baptist pastors in Northeast Mississippi are being called to meet at Baldwyn, Tuesday, May 6th, for an all-day program. It is hoped that this will be the first meeting of a permanent Pastors' Conference for this part of the state.—A. M. Overton.

Pastor J. M. Metts of Water Valley is a busy man. He preaches at two country churches, Tuckalofa and Big Springs, besides looking after a large congregation in Water Valley. The editor relieved him of preaching Sunday morning, also teaching the men's Bible class. But the pastor managed to participate in three or four services during the day. The editor enjoyed the fellowship of these fine people. They still speak of the good meeting in which former pastor Wayne Alliston assisted.

According to report of the Federal Council of Churches lynchings last year occurred in only five states; Florida, Kentucky, Tennessee, Mississippi and Texas. We are in thorough sympathy with any sincere effort to prevent lynching; but the effort to make what is generally called lynchings appear worse crimes than gang murders which are constantly occurring and sometimes by wholesale in other states is a manufactured indignation and utterly insincere. Let's have the states placarded where gang murders are committed and publish the number of such murders.

Government Control was inaugurated in Quebec and British Columbia in 1921, since which time the system has spread over most of Canada. The increase, during that period of Government Control, in the number of persons convicted for being drunk while driving an automobile is alarming. Here are the figures:

- "1921— 142 drunk drivers.
- "1922— 202 drunk drivers.
- "1923— 353 drunk drivers.
- "1924— 529 drunk drivers.
- "1925— 609 drunk drivers.
- "1926— 724 drunk drivers.
- "1927— 953 drunk drivers.
- "1928— 1322 drunk drivers."

—Ex.

ANOTHER WORD ABOUT PREACHERS  
By Plautus I. Lipsey, Jr.

Geneva, Switzerland.—As the son of a preacher, the grandson of two, and the son-in-law of another, I ought to know something about preachers.

From early childhood, in Clinton, where preachers swarm like ants, I was stuffed with preaching, much of it good.

In more recent years, living in various states and in Europe, I have customarily made the acquaintance of local ministers, and many of them were and are my valued friends.

Here and there in the world I have encountered men who rail at preachers, often bitterly and sometimes maliciously. These critics of preachers-as-a-class are usually persons who know little or nothing about the inside of a church and contribute nothing to the support of church objects. It is always a real pleasure to me to set them right by giving them "the low down" on preachers as they really are.

Through my intimate knowledge of preachers I have discovered, of course, that they have some failings. Respecting and admiring them as I do, I am glad to offer, by invitation, a few suggestions which might help to make their work more effective.

The most common complaint I have against preachers is that their sermons are too long.

A newspaper reporter soon learns that most public speeches are nine-tenths padding. Few sixty-minute addresses contain anything of value which could not be said in six or seven minutes, even allowing repetitions which serve for useful emphasis.

Long sermons are their own worst enemies. They overtax the average brain, induce weariness and inattention, and encourage people to stay away from church. Even if well planned, a long sermon will not be assimilated by the majority of the congregation; often it is merely an excuse for rambling discussion.

The best arguments for long sermons are the vanity of the preacher and his intellectual laziness; or, perhaps his judgment is poor.

My second suggestion concerns stories used for illustration. Let these stories be truly represented; that is, as true stories when they are true and credible or as typical or figurative, if that is what they really are. And—let the preacher avoid stories on subjects which are not at all comprehended by the hearers.

On occasions I have sat in church and listened while the preacher told a harrowing—and absurd—story, representing it as a fact, while I muttered within myself, "It is not true!"

Unsophisticated listeners are often puzzled by episodes or incidents which the preacher employs as illustrations. Perhaps it is because these narratives are "borrowed" from great sermons delivered under entirely different conditions to an entirely different type of congregation.

A few months ago I was riding on an elevated train through the southeast part of London, densely inhabited by very poor people. This is the region that knew Spurgeon, Gipsy Smith, and the first work of the Salvation Army founders. I looked out across the ugly roofs of the ugly houses, packed together like honeycombs.

"Well, here are the slums, the real slums", I mused. "At last I really know something about what slums are."

"Where did I first hear about slums, anyhow? Oh, yes, I remember. It was way back, years ago, in Mississippi, where there aren't any slums.

"How often as a boy I sat, bare legs dangling, looking up at a big preacher as he told terrible stories about 'the slums'. And when the earnest man went on to apply the story, my mind, unsatisfied, stayed behind to examine that strange word 'slums' that had been tumbled into it; to turn it over and over, and wonder what it was!"

And then, as the train rattled on above those never-ending roofs, I thought of Spurgeon's sermons—so useful to studious preachers. They must be full of stories about the slums, I thought. And so, perhaps, that great English preacher is responsible for the inattention of many a coun-

try boy in Mississippi, sitting on a hard church bench, wondering what that strange word means!

A third suggestion deals with things outside the pulpit, but it vitally concerns the preacher's influence in the pulpit and everywhere else. The preacher should exercise Christian control over his children, and build up self-control in them. Good advice for all, but especially for a Christian leader.

The old tradition about the preacher's son being the worst boy in town has a good deal of truth in it, notwithstanding the statistics from "Who's Who". Bad boys sometimes become good and useful men—or maybe just "prominent" men—but I doubt that they ever repair the damage they wrought as preachers' bad sons!

The eloquence of many a pulpit orator, the ministrations of many a pious pastor have been nullified by the villainous conduct of that preacher's unrestrained or unguided "bad" son or daughter.

And the closing suggestion I would offer is: Dear preachers, be brave, be bold, be courageous—as most of you already are. Only, be more so. Nothing in a leader is so effective as courage. As for me—I love the preacher most of all, and will follow him, because of his unselfish courage!

—BR—

## MORE ABOUT CENTRALIZED BOARDS

In the beginning of this article, let it be understood that the writer is now a resident of another state. These things have been in his mind for some time, but feeling that some one might think he was disgruntled, he would not write. However, since Bro. Ben Ingram's letter of last week, he has felt constrained to present some facts as they now exist.

Many writers, in many of the denominational papers, are giving causes of the present downward trend of affairs. I do not say that this cause is a general cause, or that it is the one causing most trouble in Mississippi, but I do know that it is causing a great deal.

One of the principles of the Baptist Denomination has been, "Fair representation". The Constitution of the State Convention provides such. But in reality is that true in practice? Let us examine the case and see.

We shall now deal with the trustees of Mississippi College, Mississippi Woman's College, Blue Mountain College, Clarke College, trustees of the Ministerial Association, Mississippi Baptist Hospital, Baptist Memorial Hospital, Education Commission, and the Baptist Orphanage.

These institutions belong to the Baptists of ALL Mississippi (Of course we understand that the Memorial Hospital at Memphis is owned by three states). They have a right to have a say in their management. Now let's see if that is true in reality. (The following figures are taken from the 1929 minutes of the State Convention). For these institutions 117 trustees are elected by the Convention to look after the welfare of said institutions. Now there are 82 counties in the state. Do these 117 trustees represent the 82 counties? The answer is NO. These 117 trustees come from 40 of the 82 counties, leaving 42 of the 82 counties without representation on the boards of trustees, or less than half of the counties. Now of course the 42 counties may not have as many people as the 40 counties.

Then some one may suggest, that counties are represented according to Baptist churches or members. Now let's see if that is true.

We note from the records that Jackson has 19 representatives on the boards, and Jackson has five churches, while Meridian has three (3) members on the boards and has as many churches. But you say, Jackson is headquarters for so many of these institutions, but I say that there are only two there. However, we find that some smaller towns, with only one church (Forest for example) have more trustees than does Meridian or other places larger than Forest. We note that the city of Laurel with several churches has only ONE trustee, while Hattiesburg near-by has ten trustees, seven of the ten being members of the board of trustees of one institution.

We note further that four places, namely: Jackson, Clinton, Hattiesburg and Newton have 44 of the 117 trustees, or approximately 38% of the entire representation.

The remaining 42 counties have a part in selecting a member of the State Convention Board. However, some of these remaining counties only have about one-fourth interest in a State Board member. For example, Stone County.

This must be said too. Many of these counties have good churches, that are cooperating to the fullest extent in the denominational work. How do these people feel about the situation? Of course many do not notice and do not care, but there are many who feel very keenly the lack of representation.

Now is it true that there are not men and women in these counties capable of managing the affairs of the said institutions? We think that there are many who could. Would it not be much easier to enlist the sympathy of the Baptists all over the state if every part had a say in running its affairs?

I present the above facts, with no other purpose than that we might adjust ourselves and meet the situation as it really is. There can be no personal feelings in the matter, for being a member of the State Mission Board from my county (Tate) for two years, I have been barred from the other boards automatically, but there were and are still as fine men in that county as can be found in the state. When the Denomination wanted money for the schools last fall, they asked for an amount and our men went after it, and as a result that church was the first to go over the top with her quota, yet that county has no voice in the management of any of the above named institutions. What is true here is true in many other places.

—J. C. Wells,

## ABOUT THE ANNUITY BOARD'S RECOMMENDATIONS

I have read with interest the "Recommendations Of The Relief And Annuity Board", but I do not think I could ever get my church to engage in the plan, and I doubt seriously if very many average churches ever would.

Now let me state the case in regard to my own church—according to the plan:

The church pays me \$2,700.00.

They give to the state budget \$410.00.

My 2½% which I would pay to the Board would be \$67.50.

I would ask the church to pay the Board 8%, or, \$216.00.

When I become 65 then I receive a pension of \$1,350.00 per year.

Now I go to church and I say to them, Brethren, I want to have a good living when I get to be 65 years old and so I want to take out an endowment insurance policy (for that is what it is) with the Board and so I am willing to pay \$67.50 a year on it and you pay \$216.00 on it and when I get to be 65 I will draw \$1,350.00 a year on it."

Now, I fear that my people will open their eyes rather wide and look at me right good for a while and then say to me, "If you want an insurance policy, pay it yourself. You are foolish if you think we are going to do it. We all have policies and we pay for them."

I just don't believe they would be willing to pay \$216.00 whilst I paid only \$67.50. They would say that they had a scrambling time to get up my salary, and they would be slow to add the other.

Yours truly,

—I. M. Doubtful.

P. S.—Now, the Board asks for suggestions of other plans if we do not like their plan. I answer, let them improve the annuity plan that they already have. Let them first reduce the time of maturity for us to 65. Next let them make it more practicable for us to take out more than one unit in the plan. (The premium the Board asks for any more units over the first unit is much higher than can be gotten elsewhere—for instance in the Presbyterian Ministers Fund.)

I. M. D.

# Housetop and Inner Chamber

You will find a program of the Men's Convention in New Orleans on page 7.

Flitted through our office last week brother W. H. Morgan. If he doesn't come back to Mississippi all of us will be disappointed.

Pastor W. O. Beatty of Central City, Ky., is back at his work after a severe hospital experience. His church will build a pastor's home for him.

Dr. W. E. Far made a good start recently in Jackson in his solicitation for the payment of the indebtedness on the Alumni Building in Mississippi College.

If the discussion about Christian education goes on, we may hear again from the man who thanked God he "never rubbed his back agin no college wall."

We heard men on the floor of the Convention last week who had never attended a Convention before in their lives. It is a good thing to hear a new voice occasionally.

It is said that a treatment for lunatics that has proved effective is to give a performance to make the patients laugh for an hour. How about a preventive of this kind for those on the outside?

Dr. M. E. Dood begins his eighteenth year as pastor of First Church, Shreveport, by preaching in a two weeks evangelistic meeting. On April 20 there were 28 additions, and 1685 in Sunday School.

We are publishing the program of a pastors' conference to be held in New Orleans the day preceding the Convention. This started out as a prayer meeting but got turned around before the time came.

It seemed to strike a responsive chord in the Convention when Dr. Cox, of Meridian, said that if there is any church queered about the denominational work it was because some preacher was responsible for it.

The special session of the State Convention voted to discontinue Clarke Memorial College, and to move the Orphanage to Newton. See a full account of the proceedings elsewhere, also editorial discussion on page four.

After spending a day in the Baptist State Convention in which the removal of the Orphanage was under discussion, we went the next day to the Mississippi legislature to quiet our nerves by listening to a discussion of the asylum removal.

If every one attending the special session of the State Convention last week in Jackson had contributed to Clarke College the amount of his expense in attending the Convention it would have gone a good way in paying off its indebtedness. Here is the wisdom (?) of the saints.

The statement has been made that the trouble with Baptists is they have lost confidence in their leaders. This may be true of some leaders, but it does not seem to apply in Mississippi. In the matter of the Orphanage and Clarke College, the people followed the official leaders in voting as the leaders recommended.

The Committee appointed by the Southern Baptist Convention to confer with the Northern Convention about both bodies meeting in Washington City in 1931, after much conferring recommended that such meetings be held in 1933, the same year as the meeting of the Baptist World Alliance in Berlin. The year 1931 was considered unfavorable because the B. Y. P. U. meets in Washington in that year. And in 1932 is the centennial celebration of George Washington.

In its recent assignment of new wave lengths, effective May 1, the Federal Radio Commission placed WMBI, the station of The Moody Bible Institute of Chicago, on 1040 kilocycles (288.3 meters), and its gospel programs will have a wider and more satisfactory reception, by the eliminating of interference.

A telegram from Dr. Walt N. Johnson says, "Sound call loud. Steward League of Baptist Ministers has fifth annual conference Tuesday, seven p. m., May 13 at First Baptist Church in New Orleans. Done with side issues and detours we are finding the way through. A thousand ministers expected to meet us there."

The D. A. R. convention recently went on record as opposed to the World Court to settle disputes among nations, but refused to take any position on Prohibition because it is a "controversial" subject. Well, if we remember correctly Prohibition is in the federal constitution and the world court is not yet a part of our law, but is in controversy.

We do not share in any sense the feeling of some that the London conference on limitation of naval armament was a failure. Certainly progress was made toward preserving the peace of the world. Sentiment for peace has been created. Other work remains to be done but let us welcome every honest effort and every helpful advance and stop trying to make political capital by constant nagging. Mr. Robinson, the late Democratic candidate for the vice-presidency, helped in framing the agreements and seems to believe them worth while.

Dr. Will May, world found surgeon of Rochester, Minn., on a recent visit to Jackson said that because there was so much less drinking in this country under prohibition that hardening of the liver has ceased to be a problem of medical science. He has been convinced from conference with a Canadian official that the effort at control in Canada is a failure; that under government control instead of men drinking in saloons, the whole family drinks. He said that if liquor were bought in this country at the same rate it is done in Canada, the bill would be \$225,000,000. He has no confidence in the value of the straw vote of the Literary Digest.

I was very favorably impressed with a recent article in The Baptist Record answering the question, "Why People Don't Attend Church." In my judgment, this article hits the nail on the head.

The chairman of our deacons, U. E. McCommon, made a short speech on this same subject at our last business meeting. It was so much in line with your editorial that I felt sure he had read it, but I found afterwards he did not know the editorial had been written. I am hoping that the striking article in The Baptist Record may be rich in results. We certainly need reform on this line just now.

—Ben Cox.

The newly elected trustees of the Baptist Orphanage will meet in Jackson on the eighth day of May. The board consists of the following members:

Terms to expire in 1930; W. H. Barnes, of Brandon, E. K. Cox, of Gloster, T. H. Purser, of McComb, C. Longest, of University, W. N. Taylor, of Clinton, J. M. Evans, of Jackson. Terms to expire in 1931; R. W. Dunn, of Hattiesburg, I. S. Barnes, of Jackson, Mrs. I. C. Knox, of Vicksburg, Ray McCarty, Tupelo, Harry Smallwood, of Laurel, N. J. Stone, of Meridian. Terms to expire in 1932; Forest Cooper, of Indianola, Allen Puckett, of Columbus, Mrs. Ned Rice, of Charleston, Geo. Smith-Vanez, of Canton, Miss Nellie Jennings, of Sumner, and J. M. Hartfield, of Jackson.

J. M. Metts is assisting Pastor Bass in a meeting at Scooba.

Dr. Gordon Hurlbutt, a few years ago teaching in Mississippi College, is now pastor at Pineapple, Ala.

On April 20 there were 19 additions to Bellevue Church in Memphis, of which Dr. R. G. Lee is pastor. Of these eight were by baptism.

A white man was convicted by a jury in Yazoo County recently for assault on an eight year old Negro girl. The penalty is life imprisonment. The jury of course were all white men.

Reports come from North Africa, Arabia and Palestine of a plague of locusts, flying in clouds twelve miles in length which destroy all vegetation where they pass. It appears that they come from somewhere south of Egypt.

A lady in charge of the beginners in Sunday School tells of a bright four year old who returned from her first visit to the Sunday School. Her mother asked her what she had learned. "I learned to say 'Yes, Ma'am and No, Ma'am'." "You did?" said the proud mother, and received the answer, "Umph-humph!"

On Sunday night we slipped into Calvary Church, Memphis, and heard Pastor J. G. Lott. He was beginning a week's meeting in which other Baptist pastors in Memphis were to preach by turns. At the church Sunday night he wanted to show us how many Mississippians were present, and it looked almost unanimous. We were glad to shake hands with old friends.

One of our pastors told his people recently that they had heard much of Protestant intolerance, but he told them of a little girl in their own community whose mother is a Catholic. The little girl had attended several young people's meetings at the Baptist Church. When the Catholic priest learned of it, he forbade her going to the Baptist Church, and told her that was the worst sin she could commit.

A monument to a matron of old New York Hall was unveiled in the Zachary Taylor National Cemetery April 22nd by officials and students of the Southern Baptist Theological Seminary. The block of Vermont granite with its suitable inscription was purchased and erected by one hundred and sixty-five former students of the Seminary under the direction of the Rev. Thomas A. Johnson, librarian of the Seminary, to perpetuate the memory of Miss Virginia A. Taylor, the great niece of the twelfth president of the United States, who for fourteen years was matron of the Seminary dormitory. Gifts to the memorial were limited to one dollar and were solicited from former students of the Seminary who attended during Miss Taylor's period of service. (1893-1907).

The inscription on the stone is as follows:

"Erected as a tribute to her fidelity, efficiency, and self-sacrifice by the Seminary boys of that period."

The Calvary Baptist Church recently closed one of the greatest series of revival meetings that the church has ever had. Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, preached twice daily at 10 a. m., and 7:30 p. m. Great crowds attended the evening services and faithful crowds attended the morning services. W. L. Cooper, the educational director of the church, directed a large chorus choir at the night services.

The messages brought by Dr. Lee even though he was sick the entire time were most inspiring and heart searching. Dr. Lee came to us after a very hard spell of influenza from which he had not recuperated very well. Despite this handicap he brought us messages each day that were wonderful in every respect.

The membership was revived in a great way and the Lord used them as soul winners and personal workers. There were ninety-four additions, forty-seven by letter and forty-seven by baptism. Dr. H. M. King, pastor, was greatly pleased with the wonderful results.

# Editorials

## THE MORNING AFTER

Yesterday was the day of the Baptist Battle in Mississippi. When Greek meets Greek—you know what happens. Although the time was short between the call for a special session and the assembling of the Convention, they came in good numbers and from almost every part of the State. There were probably as many or more in attendance as at any recent regular session of the Convention and the attendance seemed thoroughly representative. No complaint can be made that anything was put over.

Also it should be said that the brethren took time for thorough discussion. Nothing was done hurriedly. There was only one subject before the meeting which called for discussion, the two-in-one subject of the discontinuance of Clarke College and the removal of the Orphanage to the grounds of Clarke College near Newton. Without unnecessary preliminaries, or any prolonged skirmishing, the battle was joined. The meeting was called at 9:30 a. m., and adjourned at 6:30 p. m. with only a little over an hour for dinner.

The brethren didn't bother much with parliamentary rules, though points of order were often raised. They went at it with such weapons as they had and not much attention was paid to the manual of arms. But they fought it out, horse, foot and dragoons, gas bombs and aeroplanes. It was exceedingly interesting, fierce and good-humored. Nobody said anything that reflected on the good name or motive of anybody else; nor anything he had to take back or apologize for.

We have never seen any convention in which the votes had to be counted so many times. This was due, of course, to the people being so evenly divided. A division was called for by the people or asked for by the presiding officer again and again. And at last when the vote was taken on the removal of the Orphanage, and an effort made to make the vote for removal unanimous, a large group voted against it. This was their right of course, but it did not mean that they will not acquiesce and cooperate.

The editor has to confess that he never lost as many votes in any meeting. Which being interpreted means that he voted generally with the minority. He, like some other good men, fought and lost. It was for somebody else to adopt the laconic words of Caesar: "Veni, Vidi, Vici." (Pronounce it to suit your taste).

He believes that he can speak for the others who lost in the fight when he says that we accept the verdict of the majority of the brethren. It was a fair fight and those who favored the discontinuance of Clarke College and the removal of the Orphanage won. The College will be discontinued and the orphanage moved to Newton.

It is fair to those who spoke in favor of the discontinuance of the college to say that most of them expressed themselves as in favor of the continuance of the college, but unable to see how it could be financed. There were however, many things that entered into the decision which may not be easy to analyze.

Two subjects were tied up together, the College and the Orphanage. It was hard to separate them and they were at times confusing. The origin of this present agitation was in an effort to get out of debt; accentuated by a lack of sympathy on the part of a few for the work at Clarke College. It got mixed up with the Orphanage, because of the agitation surrounding the Orphanage for sometime, and from the fact that the Orphanage was the most likely means of paying the debt.

There were three reports before the Convention near its opening. One was a report from the Education Commission recommending the discontinuance of Clarke College. Another was the

report of the Executive Committee recommending the purchase of Clarke College by the Orphan and the removal of the Orphanage to Newton. The third was a report of the trustees of Clarke College, consisting of information as to the financial condition of the College, but making no recommendations.

An effort was made to confine the discussion at first to the first item, but without success. In the open discussion it came to light that the debt on Clarke College was a little over \$40,000. The citizens of Newton and the Baptist Church of Newton offered to be responsible for \$21,000 of it. Another Baptist offered to give \$5,000 of it. Another offer of \$500 was made, and it looked at one time as if a collection was about to break out to raise the rest, but it was headed off.

It also appeared that the motion to discontinue the College would be lost. So much so that one who favored the discontinuance of the college introduced a resolution to continue it on certain conditions. These conditions were the giving of the amounts indicated in the above paragraph, also the lending by the orphanage of \$25,000 to the college for three years and the raising of \$10,000 in Hinds County. Those conditions were opposed and the tide turned and the College was discontinued.

There came the question of the removal of the Orphanage. An effort was made to refer this to a committee of nine, scattered over the State. This was voted down. There seemed no other way of settling the account of Clarke College but to move the Orphanage, and after long discussion it was voted more than two to one.

To our mind the things that turned the tide was the statement that Jackson regarded the Orphanage as a liability and not as an asset. This was not from a Baptist. Other things that made for removal was the unwillingness of Hinds County to give the \$10,000 or permit the loan of \$25,000 by the Orphanage to the College.

The fight is over and the will of the majority will be done and ought to be done. But this does not prevent some of us from thinking still that it is the biggest mistake Mississippi Baptists have made in a generation. A college was thrown away which has done and is doing great good, because brethren refused to become responsible for a debt of less than \$20,000. It should be said in justification of them that they believed this would furnish only temporary relief. But we do not know of any Baptist institution that will not continue to cost us money.

BR

We are publishing in this issue the report which the Board of Ministerial Relief in Dallas proposes to make to the Southern Baptist Convention in New Orleans. Read it and make up your mind as to its merits. The messengers in Convention will be called upon to vote on these recommendations. We are not familiar with insurance business, nor its language. But as nearly as we can see the Board in Dallas has come to the conclusion that the present annuity plan is impracticable, and not particularly popular. They have not urged people to take advantage of it because it appears to cost the denomination too heavily. They propose to transfer this burden to the individual preacher and church who take advantage of it. It is proposed that after September no more annuity policies of the present plan be issued, but all who now have them remain secured. More work will be done through the relief department. If the churches take advantage of the new plan and help the preachers to pay the premium, well and good. If they don't, then the board is not the loser. We do not believe the churches will take to the new plan and pay the larger part of the premium. But if the Board thinks they made a mistake in the old plan and must discontinue it, let them say so plainly. We believe that the practical result will be the discontinuance of the annuity feature of the work.

BR

Dr. Joseph W. Twomey becomes pastor of Grace Temple, Philadelphia, where Dr. Russell H. Conwell was pastor for 40 years.

## GUARDING THE DEPOSIT

—o—

Twice in his letters to Timothy the apostle Paul urges him to "guard the deposit", or "keep that which has been committed to him", according to which version you prefer.

Paul here employs as he often does a military figure when he speaks of guarding or keeping safe the deposit. A guard is one or more soldiers appointed by a superior officer to protect certain property or interests which would otherwise be in danger. And we are to think of Timothy here as a soldier under authority with an appointment to protect at all hazard, even to the surrendering of his life, the treasure of such value as to make a military guard a necessity. In another verse Paul exhorts Timothy to endure hardness as a good soldier. Here he is put in charge of a precious possession, a matter that has been committed to him and the church of which he is pastor.

During the world war munition factories, depots for army supplies and all possible instruments of prosecuting the war were under guard constantly. Soldiers were even placed in charge of railroad bridges to protect them against possible injury by enemies of the country. Some of those who read these lines have seen the famous "guards" at St. James or Buckingham Palace in London, assigned to duty in protecting the royal family or the property of the nation. The President of the United States and members of his family are constantly under the protection of a guard. The value of the President's life and the danger from irresponsible people are sufficient to justify this.

So when Paul tells Timothy to protect with military diligence and at all risks the deposit, or securities, or collateral, he is indicating both his estimate of their value, and the danger which attends this deposit. No bank vault ever contained anything so valuable as that which Christians, and especially Christian ministers are charged to preserve intact.

What is it that is here being so closely and carefully guarded? There can hardly be any room for doubt or question that Paul is here speaking of the deposit of revealed truth contained in the gospel, the essential verities of religion which have been brought to light in Christ, preached by his apostles and have become the experience and treasure of his people. Jude exhorts in his letter that we contend for the faith once for all delivered to the saints. These essential gospel truths have been embodied in the New Testament scriptures. These are to be held and defended at the risk of all else. They are our only hope for time and eternity. Any perversion of them, denial of them, or effort to substitute something else for them is to be resisted with all the devotion of a soldier, at any sacrifice, and under the authority of God who put us on guard.

But why all this concern about their safety? Are they in any real danger? Paul evidently thought so, and his life was an unceasing fight for their preservation. To prevent the corruption of the gospel, to preserve intact the fundamentals of our religion he waged unceasing conflict. And when he was near to laying by his armor, he said, "I have fought the good fight; I have kept the faith". Read what he here says to Timothy: "O Timothy, guard the deposit, turning away from the empty babblings and oppositions of falsely called science; which some professing (loudly proclaiming) have erred concerning the faith".

Enemies in plenty there are to the essential truths of the gospel. The one here indicated is oppositions of falsely called science. The antagonism of science (false science) to religion is not new. The gnostics, or "scientists" of Paul's day were the most insidious, persistent and destructive enemies of revealed religion. Paul in this exhortation to Timothy places faith and this false science in irreconcilable antagonism. He says the vociferous proponents of a scientific explanation of everything "have erred concerning the faith".

Over gave it was ern ev that " were f Word Bible, science discove operat brought But its lim what f effort being, ginnin and a helple The Here "scien where utmost ly, or natural trying hell", scribed What tians in fauthfu aside There scienti on a m The be sub has, in the Co One CEIVI ERAT SMAL SHAL AGED The permi The ERS A DO AS NUITI The churc Ever these t things and vo SUND Water Jackson Jackson Jackson Jackson Jackson Brook Okolow Drew Magee Baldwin The b on qu The b Tha W Dr. of abs Missou may r

Over against the explanation that the gnostics gave of the origin of the universe, namely that it was by a long succession of emanations (modern evolutions), we have the Bible statement that "by faith we understand that the worlds were formed (architecturally constructed) by the Word of God". There is no antagonism in the Bible, nor among Bible defenders, to genuine science. Science has its place and function in discovering the laws by which material things operate. In this it is exceedingly useful, and has brought abundant blessings to mankind.

But this must be borne in mind, science has its limitations, as to how far it can go and in what fields it may operate. It is helpless in any effort to explain how anything ever came into being, as to where it came from back in the beginning. But the Bible speaks with assurance and authority, "In the beginning God". Faith finds a solution and a way out where science is helpless.

The field of science is not that of religion. Here we walk by faith and not by sight. The "scientific method" will not work in the field where the soul deals with God; and it is the utmost folly to try to explain religion scientifically, or religious experiences by the formulas of natural science. Some of the preachers are now trying to give us a "scientifically reconstructed hell", instead of saving sinners from the hell described in the Bible.

What we are here insisting upon is that Christians need to guard with soldierly diligence and faithfulness the trust revealed to us, putting aside the empty vaunting of the scientific method. There is just as little hope of life eternal in the scientific method as there is of hatching chickens on a nest of door knobs.

—BR—

#### THE REPORT IN A NUTSHELL

—O—

The report of the Relief and Annuity Board to be submitted to the Southern Baptist Convention has, in reality, just two points to be decided by the Convention.

One is a proposal that ALL THE MONEY RECEIVED BY THE BOARD FROM THE COOPERATIVE PROGRAM, EXCEPT A VERY SMALL AMOUNT FOR ADMINISTRATION, SHALL GO TO THE IMMEDIATE RELIEF OF AGED PREACHERS AND THEIR WIDOWS.

The Southern Baptist Convention can refuse to permit the board to do this if it wishes.

The other proposal is to OFFER TO PREACHERS AND CHURCHES A PLAN SO THEY CAN DO AS THEY PLEASE ABOUT SERVICE ANNUITIES.

The Convention may deny to preachers and churches this liberty of action if it wishes.

Everything else in the report depends upon these two things and nothing else. On these two things every messenger should make up his mind and vote when the time comes.—Baptist Standard.

—BR—

#### SUNDAY SCHOOL ATTENDANCE APRIL 27

—O—

Water Valley Church.....	231
Jackson First Church.....	736
Jackson, Calvary Church.....	854
Jackson, Parkway Church.....	178
Jackson, Griffith Mem.....	351
Jackson, Davis Mem.....	391
Brookhaven Church.....	607
Okolona Church.....	208
Collection \$10.83	
Drew Church.....	241
Magee Church.....	234
Baldwyn Church.....	173
Offering \$12.77.	

—BR—

The special department in the Word and Way on questions and answers didn't continue long. The brethren seem not to have much curiosity. The Word and Way has other good departments.

—BR—

Dr. B. A. Wilkes has been given a year's leave of absence from his post as superintendent of the Missouri Baptist Hospital in St. Louis that he may reorganize and set into operation the Hollywood Hospital in California.

#### DENOMINATIONAL EDUCATION

—O—

A correspondent to The Baptist Record of April 24th, writing on the above caption, has some severe strictures on our Christian colleges, especially on our own Mississippi College. Whether or not he ever attended this institution I do not know, but in my judgment he has some very erroneous ideas of the main business of such an institution. He very seriously calls in question whether Mississippi College shall be called a Christian college, because the institution gives such limited instruction in the Bible, and because evangelistic effort is not given first place. He declares that because in its catalogue the statement is made, that it is not a theological school, and gives only brief instruction in the Bible, he thinks the institution apologizes for being at all Christian. It is well enough to understand that this institution is a college, intended to do college work. It is not a theological school, nor even a Bible school. We have institutions of this kind, but it is no more these than it is a medical school. It was established to do college work, the same as any other college, and so far as the work is concerned it differs no whit, from any other college. The only difference between this and a State institution, is that we can guarantee there shall be the right kind of Christian influence surrounding our young people during this formative period of their lives. We want Christian teachers, and the tone of the institution to be thoroughly Christian. It is something more than a few lessons in the Bible. I know from experience an institution can be thoroughly Christian and not teach the Bible at all.

It is well enough to know a college is not primarily an evangelistic agency. It does much of that work. It scarcely ever happens, that a boy or girl takes a college course, not being a Christian at first, does not become one before leaving college. The church is primarily an evangelistic agency. If this institution, with the help of the home fulfills its mission, every boy and girl will be a Christian before they enter college. The college is to train these Christian boys and girls.

Serious objection is found also because of hazing, and the attention given to athletics. Both these words have gotten into bad odor. It may be said, however, that Baptist boys, and girls too, are good red blooded Americans. They are full of life, and if it is expected these will not give vent to the vigorous play impulse you are much mistaken. Such matters may be carried too far. But it is well enough that every boy and girl shall learn the lesson of give and take. As for modern athletics, it is only an effort to give direction to the play impulse. Such impulse is fundamental in human nature, and deserves as much to be cultivated as any other element.

Serious objection is made also that too much freedom is allowed in our colleges. There ought to be more discipline. I must confess that when I was in college discipline was spelled with a big "D." It was largely a failure also. The principle sport was in the breech. Such breeches occupied a large place in college reminiscences. I am persuaded the modern method of teaching our boys and girls to use their freedom right, is a most important lesson. Baptist folks are great on freedom, but many of them have never been taught the right use of it. There may be need of supervision, but only in the use, can the best lessons be learned.

Of late the colleges have come in for a large part of criticism on the part of some of our brethren. Certainly they are not above criticism. It may be, however, we lose sight of the tremendous value in our denominational life. No single agency means more to our progress and efficiency. Baptists are what they are in this State today largely because of Mississippi College. The influence of our girls' colleges is not far behind. I sometimes feel we do not value the men and women in our schools for their real worth. Some of them have made the institutions with which they are connected, and have practically handed

them to the denomination on a silver waiter. About all the thanks they have gotten is criticism, sometimes of the most severe sort. For one I feel like taking my hat off to them, for their service to the denomination, and the cause of Christ in general.

Very truly,

—E. T. Mobberly.

Laurel, Miss.

—BR—

#### A NEW TESTAMENT VERSE

By James E. Dean

—O—

"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13)

In his little book *Studies in the Text of the New Testament* Dr. A. T. Robertson has a whole chapter devoted to this interesting verse. Every preacher who knows any Greek ought to own Prof. Robertson's book. It is abundantly worth his while. I shall only give in brief form Dr. Robertson's statements.

All Greek manuscripts are agreed in their reading, and according to their uniform testimony it is the disciples of Jesus who are thus born. But some of the early fathers, whose writings date 150 years further back than our oldest Greek manuscript, understood these words differently. Both Ireneaeus and Tertullian read the singular pronoun "who" and had a singular verb "was born." The result is to make an altogether different statement, for Jesus becomes the one "who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John thus would become a first-rate authority on the virgin birth of Jesus, and Tertullian used this verse in arguing against the Ebionites who denied the virgin birth. There is one Old Latin manuscript that gives the singular reading,

Modern scholars like Harnack and Loisy insist that the singular is the original reading here, and these scholars, too, do not themselves accept the doctrine of the virgin birth. This verse could certainly very appropriately refer to the birth of Jesus; that meaning fits the context as well as the other. But Dr. Robertson will only admit that it is a "possible" reading, he will not call it a probable reading. It is also true that the two oldest Greek manuscripts read "only begotten God" instead of "only begotten Son" in John 1:18. So we must conclude with our learned professor that this is certainly a possible reference to the nature of the birth of our Lord.

Baptist Bible Institute, New Orleans.

—BR—

There are 3,000 Baptists among the Cherokee Indians in Western North Carolina.

—BR—

The German Baptist Seminary at Hamburg is this year celebrating its fiftieth anniversary.

—BR—

Dr. Sheldon's book "In His Steps" has been blacklisted by the Soviet government in Russia.

—BR—

Prentiss County Sunday School Association will have its second monthly meeting at Oak Hill Church Sunday, May 4 at 2:30 P.M.

—BR—

The suggestion has been made that the Southern Baptist Convention use all the profits of the Sunday School Board to reduce or pay off the debts of the other boards.

—BR—

Beginning May 7 American ships will in weekly installments carry mothers to France who have soldier boys buried in that country, expenses being paid by the government.

—BR—

It is said that 50,000,000 people are starving in China. The League of Nations or some co-operating agencies ought to stop the ravages of war in that country.

—BR—

Brethren say that it is being whispered around on the hoop skirts of the great Baptist aggregation that the people have lost faith in their leaders. Wouldn't it be well to specify who it is that has lost faith and what leader it is that has brought himself under condemnation? Is it just square to poison the wells with insinuation?

REPORT OF THE CONSTITUTIONAL  
COMMITTEE TO BE SUBMITTED TO THE  
MEETING OF THE SOUTHERN BAPTIST  
CONVENTION ON THE DAY OF ITS  
OPENING SESSION IN MAY 1930

Your Committee after full consideration of the original Convention Charter, Constitution and By-Laws, together with the changes therein, followed by the setting-up and incorporation of the Executive Committee, have reached the conclusion that the Convention is not functioning along legally constituted lines, and further make the following recommendations:

1. That the Convention set up a Constitutional Commission authorized, empowered and directed to formulate such changes in its Constitution and By-Laws as in the judgment of the Commission may be necessary for the more efficient administration of Convention activities, and submit its conclusions to the Convention as herein-after directed.

2. That the Commission shall consist of two messengers, at least one of whom shall be a layman, preferably a lawyer, from each State and the District of Columbia nominated by each State Convention or Association at its next annual meeting, provided, however, in the event of the failure of any State, or the District of Columbia, to so nominate messengers the President of the State Convention shall make such nomination for any State failing to name messengers to said Commission.

3. That the expenses of such messengers, not otherwise provided for, shall be paid by the Sunday School Board.

4. That the messengers thus nominated shall be certified by the appointing agency to the Secretary of the Convention not later than 1930, who is hereby authorized and directed to issue a call for the meeting of said Commission as soon as practicable.

5. That a committee be appointed by this Convention for the purpose of preparing a tentative order of business, together with relevant data for submission to the Constitutional Commission at its opening session, which order of business and relevant data shall be sent in advance of the meeting of the Commission to the messengers for their consideration.

6. The Boards, Institutions and Agencies of the Convention may each send one representative to the Constitutional Commission to act in an advisory capacity, but without voting privileges.

7. That the report of the Constitutional Commission shall be submitted for the consideration of the Convention at its opening session in May 1931.

Respectfully submitted,

M. E. Dodd,  
L. L. Gwaltney,  
John D. Mell,  
John R. Sampey,  
E. Hilton Jackson,

Chairman.

BR

HE WAS NOT FAR WRONG

—o—

Some time ago an exchange carried the following story: "A minister preached on 1 Cor. 13:1. The reporter for the daily paper, strangely enough, got it right, but the linotype operator, in setting the word "charity", made the mistake of using an "l" instead of an "h", and the proof-reader overlooked it. So the minister was reported in the morning paper as having preached from the following text: "Though I speak with the tongues of men and of angels, and have not clarity, I am become as sounding brass or a tinkling cymbal." Commenting on the story the editor says: "As it appears in print it was not New Testament truth, but it was truth nevertheless. The people want the preacher to be luminous rather than voluminous, and the preacher who is without clarity will soon be without a congregation. So, whether we like it or not, such are the conditions which confront us in these busy days with their many duties. And we must either meet the conditions of our own generation or fail to serve it." —Ex.

AN OLD TESTAMENT VERSE  
By James E. Dean

"Now it came to pass in the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace." (Est. 1:1,2.)

If the Bible student wishes to know just who this mighty monarch was he must consult either a Bible dictionary or a commentary. He will there find that he was the mighty Xerxes who invaded Greece with millions of men and met the heroic Spartan band at Thermopylae. Every Sunday School teacher ought to have a good Bible dictionary even if able to afford no other special equipment for Bible study. One of the best known and cheapest is Smith's, revised by Peloubet, the well-known Sunday School writer. Other good ones are by J. D. Davis, and by James Hastings. (Hastings also has a five volume edition.) The International Standard Bible Encyclopedia is practically the same thing as a dictionary; it contains five volumes, but is abundantly worth its cost. Any of these can be secured through the various Baptist book stores.

A good Bible dictionary can be secured for \$1.75 and up, but a real commentary is quite another matter. There are some one-volume commentaries on the market, but I have never been much interested in them. It seems hardly possible for them to cover so much territory. Three such commentaries are by J. M. Gray (of the Moody Bible Institute), by J. R. Dummelow, and by Jamieson, Fausset, and Brown. There is an American Commentary published by the American Baptist Publication Society, of Philadelphia. The New Testament portion is complete in seven volumes, and our own Dr. John A. Broadus wrote on Matthew. The only Old Testament books that have been prepared are Genesis to Deuteronomy, Judges, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, the Song of Songs, and Jeremiah. Our Sunday School Board has published excellent and cheap commentaries on a few of the New Testament books. Matthew Henry wrote a commentary on the entire Bible; his work is very old, but excellent, and can be had at a low price. Adair Clarke is also good. The Pulpit and Homiletic commentaries contain many volumes but are worth all they cost. One of the latest and cheapest is the Expositor's Bible, in 50 volumes. There are many things in this last, however, that conservatives will reject. And the same is true of the latest and most scholarly work on the Bible yet projected in English, the International Critical Commentary. Some few volumes are yet lacking, and the cost is considerable, but no one of a scholarly disposition and knowing something of Greek and Hebrew will make a mistake by investing in this work.

Bible Institute, New Orleans.

BR

W. J. McGLOTHLIN FOR PRESIDENT

—o—

It is a bit unusual for one who has had so little to do with the workings of the Southern Baptist Convention to make a suggestion as to a suitable man to serve as president; but it is good to know that we are all brethren and all have equal rights. So a man from the ranks comes to nominate a man for President of the coming session of the Southern Baptist Convention.

He is old enough to be a good counsellor and young enough to be an aggressive leader. He is close enough to all our agencies to be familiar with their workings and far enough removed from them not to be biased towards any.

His past and present connections have given him the opportunity to be well acquainted with the personnel of the Convention and is well and favorably known.

I offer for the consideration of the brethren, the name of that trenchant writer, warm-hearted preacher, excellent teacher, capable administrator, and worthy Christian gentleman, W. J. McGlothlin, President of Furman University, South Carolina.

Yours for a Great Convention,

—Bryan Simmons.

HAS THE SOVIET GOVERNMENT REVERSED  
ITS POLICY?

—o—  
By the Rev. J. H. RUSHBROOKE, M.A.,  
D.D., General Secretary, Baptist World  
Alliance.

A declaration by Stalin has lately been published, and some have hastily concluded that it represents an abandonment of the repressive policy. It is certainly significant, but not in that sense. Its true importance will be understood when it is studied from two points of view: Firstly, as to what it contains, and secondly, as to what it omits.

(1) As to what it contains, it is virtually a plea of "guilty" on one count of the indictment. It admits the arbitrary closing of churches against the wishes of the people. The attempt to cast the blame on over-zealous local officials need not be taken seriously. Now there is to be a slowing down of the process of closing churches, but on purely opportunist grounds. Even in this one matter, there is no sign of a reversal of policy.

(2) The omissions are far more conspicuous. The declaration offers no suggestion that the essential hostility of the Government to religion is in any respect modified. The technique of persecution includes converging pressure along many lines towards a definite goal—the extinction of all religious observance. Liberty of propaganda in favour of religion (i. e. of evangelization) was last year expunged from the Soviet Constitution: it is not restored. Though liberty of propaganda against religion remains in the Constitution. Preachers are denied civic rights, subjected to exceptional taxation, and otherwise oppressed; they are not relieved of their disabilities. Sentences of imprisonment and banishment are not revoked. Religious literature remains suppressed, and the printing of Bibles vetoed; there is no hint of relaxation here. The central organizations of the Churches, Baptist and others, have been dissolved: they are not restored. The oppressive enactments which restrict the churches to formal worship, but make all genuine congregational fellowship impossible (even forbidding the formation of Bible classes), are left standing. Above all, the absolute veto upon the organized religious education of children under eighteen years of age stands without the slightest hint of modification, much less of repeal. Alongside it is the fact of the officially promoted and State-supported anti-religious training in the schools allowed in the country, as well as through Communist party organizations.

The machinery of repression remains intact; along just one of the converging lines of its operation it is to be checked a little owing to the difficulties encountered at home and abroad. That is all the present pronouncement contains. It is to be hoped that it is but a first word.

BR

A TRUE STORY ABOUT WOMAN'S COLLEGE

—o—

During the first years when Woman's College received no financial support from the denomination on running expenses, a good many repairs were made on the college by the sale of surplus vegetables. One morning when old Uncle Robert, the gardener, did not come to deliver these vegetables and Mrs. Johnson felt that she had to carry them in order not to lose the engagements with the boarding houses, she met a friend—a good enough friend to feel free to advise her and she accosted her with this remark, "My dear, you have the wrong idea of economy. It is not becoming to the wife of the President of the College to peddle vegetables." Mrs. Johnson was not able to make her see the difference between "peddling vegetables" and "delivering vegetables", but the much needed repairs were made in this way.

BR

Speech making in a convention and bringing out the facts is all right as far as it goes, but the strategist is the one who brings home the bacon. If a king goes forth with ten thousand he stands a good chance to win against one with twenty thousand if he knows how to manoeuvre.

Thursday, May 1, 1930

## SPECIAL SESSION OF THE MISSISSIPPI BAPTIST STATE CONVENTION

By WALTON E. LEE

Matters of such importance that the Boards were unwilling to assume the responsibility of settling, made necessary the calling of the Convention in Special session in the First Baptist Church of Jackson, April 24, at 9:30 o'clock. Promptly at the appointed hour the gavel of President L. G. Gates, sounded the meeting in order.

A devotional service was conducted by Dr. T. W. Young which consisted of scriptive readings and a prolonged season of prayer for divine wisdom in the disposition of the important matter to be considered.

The purpose of the Special Meeting was to make some disposition of Clarke Memorial College and to consider the advisability of purchasing the college property by the Baptist Orphanage and the removal of the Orphanage to the College site in Newton.

Any apprehension that may have been in the mind as to a sufficient number to properly consider these matters was soon removed when at an early hour in the proceedings seats had to be found in the galleries of the spacious auditorium. More than 500 enrollment cards were filled in, it being the largest attendance since the holding of a separate Convention by the women. On a roll call of the Association it was noted that 66 out of the 72 associations composing the Convention were represented, in some instances the messengers standing in large groups.

The discussion of the college matter was introduced in the report of the Board of Trustees by the President W. W. James and the report of the Education Commission by Vice-President of the Commission J. W. Lee.

When the Commission recommended the discontinuance of the College for lack of funds the "fire works" began. It was a lengthy discussion that lasted for more than three hours but all in the finest spirit to be imagined, each speaker manifesting a desire to do only the right and wise thing. When the vote was taken the contention of the Commission had won by a considerable majority and Clarke Memorial College went out of existence.

The next was the proposition made in the report of the Executive Committee of the Convention Board to purchase the C. M. C. property by the Orphanage to relieve the indebtedness on the property and the eventual removal of the Orphanage from Jackson to Newton. Another prolonged and animated discussion is now on, but likewise in a fine spirit, lasting to a late closing hour. The protest of the representatives from Jackson was vigorous and every inch of ground was contested but the odds were against them and by a vote, when it was finally reached, of more than two to one—Jackson loses the Orphanage.

The Nominating Committee, appointed at the last Convention, made report through its chairman, Dr. W. A. Hewitt, which was adopted, and a new Board of Trustees for the Orphanage is elected. This new Board at an early meeting will have for consideration the election of a Superintendent of the Orphanage and working out of the details of the purchase of the College property and removal of the Orphanage to Newton.

The Board elected is as follows:

Terms to expire in 1930—W. H. Barnes, Brandon; E. K. Cox, Gloster; Thos. H. Purser, McComb; C. Longest, Oxford; W. N. Taylor, Clinton; J. M. Evans, Jackson. Terms to expire in 1931—R. W. Dunn, Hattiesburg; I. S. Barnes, Jackson; Mrs. I. C. Knox, Vicksburg; Ray McCarty, Tupelo. (Think a change was made in Mrs. Ray's name; please consult Dr. Hewitt); Harry Smallwood, Laurel; M. J. Stone, Meridian. Terms to expire in 1932—Forest Cooper, Indianola; Allen Puckett, Columbus; Mrs. Ned Rice, Charleston; Geo. M. Smith-Vanez, Canton; Miss Nellie Jennings, Sumner; J. M. Hartfield, Jackson.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## PROGRAM OF THE BAPTIST MEN'S CONFERENCE

To Be Held in Convention Building, New Orleans, La., May 13th, 1930, Under the Auspices of the

Baptist Brotherhood of the South

## OPENING SESSION

C. H. Baker, Chairman Executive Committee, presiding.

9:30 a.m.—Devotions conducted by Secretary E. Godbold, Kansas City, Mo.  
9:20 a.m.—Remarks by President Baker.  
Reports by State Secretaries, stressing topic announced.  
9:30 a.m.—Harnessing the Man Power in Tennessee,  
W. D. Hudgins, Tullahoma, Tenn.  
9:40 a.m.—Organization and Conduct of Brotherhoods,  
D. R. Isom, Shreveport, La.  
9:50 a.m.—Banquets an Agency of Enlistment,  
W. G. Upchurch, Jacksonville, Fla.  
10:00 a.m.—Cooperation of Pastors,  
G. C. Hodge, Jackson, Miss.  
10:10 a.m.—Song, standing.  
10:15 a.m.—Enlisting Prosperous Men,  
Geo. J. Burnett, Memphis, Tenn.  
10:30 a.m.—Voluntary Discussion. Three minutes each.

10:55 a.m.—The Steward League of Baptist Pastors,  
W. N. Johnson, Mars Hill, N. C.

11:05 a.m.—Personal Evangelism—A Testimony,  
George E. Hays, Louisville, Ky.

11:20 a.m.—Song, standing.  
11:25 a.m.—In the Homeland,  
Sec. J. B. Lawrence, Atlanta, Ga.  
11:45 a.m.—Primacy of the Kingdom,  
Judge Cas Moss, Winnfield, La.

## AFTERNOON SESSION

Ely R. Callaway, La Grange, Ga., presiding.  
2:10 p.m.—Devotions conducted by D. F. Green,  
Montgomery, Ala.

2:30 p.m.—Remarks by President Callaway.  
Reports of State Workers Continued.

2:40 p.m.—The Study Class and Certificate,  
E. Kirk, Louisville, Ky.

2:50 p.m.—The Weekly Offering in Country Churches,  
Courts Redford, Kansas City, Mo.

3:00 p.m.—Conventions and Agency for Enrollment,  
S. S. Bussell, Albuquerque, N. M.

3:10 p.m.—Song, standing.  
3:15 p.m.—Organization of an Association,  
W. S. Brooke, Columbia, S. C.

3:25 p.m.—The Budget,  
N. T. Tull, New Orleans, La.

3:35 p.m.—Bringing the Tithe Into the Storehouse,  
W. C. Nabors, Mansfield, La.

3:45 p.m.—Beyond Our Borders,  
Sec. T. B. Ray, Richmond, Va.

4:10 p.m.—Song, standing.  
4:15 p.m.—The Morning Watch,  
J. H. Anderson, Knoxville, Tenn.

4:45 p.m.—Adjourn.

## EVENING SESSION

Dr. J. E. Nunn, Amarillo, Texas, presiding.  
7:30 p.m.—Devotions conducted by Secretary

James W. Merritt, Atlanta, Ga.

7:50 p.m.—Remarks by President Nunn.  
8:00 p.m.—Out of the Heart,  
Dr. L. D. Newton, Atlanta, Ga.

8:20 p.m.—The Layman and His Pastor,  
D. H. Bickers, Umatilla, Fla.

8:35 p.m.—Voluntary Discussion.  
8:55 p.m.—Song, standing.

9:00 p.m.—The Christian College and Missions,  
President S. P. Brooks, Waco, Texas.

## SUGGESTIONS

1. It will be noted that this program is full and all who plan to attend are urged to be present at 9 a.m. on May 13, as the Conference will open at exactly that time.

2. The Program Committee thought it wise to provide for a large number of short addresses rather than a few long ones. It is, therefore, hoped that every speaker will limit himself to the time allotted.

3. It will be observed that considerable time is provided for voluntary discussion and it is hoped that there will be a liberal response at this time from those whose names do not appear on the Program.

4. It is further suggested that Brotherhoods and Men's Bible Classes elect one or more representatives for this Conference and provide for their expenses. These representatives should be expected to give a report on their return.

5. The Committee hopes to have inspiring songs at each devotional period and also distributed throughout the Program. Prof E. O. Sellers, of the Baptist Bible Institute, agrees to conduct the singing a part of the time and to provide a competent leader for the rest of the Conference. We hope to have some quartettes and other special music.

6. The Committee is deeply concerned that the laymen shall not only come in time for this Pre-Convention Conference, but shall remain for the Convention. Pastors will be heartily welcomed to any of the sessions of this Conference. The Program Committee recommends that the report of the Brotherhood shall be presented at 7:50 p. m. on May 14, the opening day, and the rest of the evening session be devoted to its consideration.

Dr. M. E. Dodd has been secured to deliver the closing address in connection with the presentation and discussion of the Brotherhood report, and he is to discuss this topic, "Utilizing the Laymen in a Larger Way."

We trust that many Laymen from Mississippi will attend this Conference.

## BR

## THAT MAN'S SAVIOUR

What sort of Saviour do most Christians seem to have? Is he such a Saviour that other people, watching their lives, marvel at what he is doing for them? And when Christians talk about their Saviour, is their testimony convincing? It is said that some one who attended a Northfield Conference years ago, and heard Dr. Torrey speak there, wrote of the experience: "What a wonderful Saviour that man has!" That was a better tribute than to have said, "What a wonderful preacher that man is!" We are not showing forth the wonders of our Saviour unless people forget us and think about him. We are not letting our Saviour do for us what he longs to do, and is able to do, unless others nearby are made to long for that same Saviour in their own lives. If he is indeed our own Saviour, and our lives and conversation do not testify to him in this way, have we realized that we are dishonoring him by breaking the third commandment? God tells us, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." All Christians have taken the name of their Lord permanently and eternally into their lives and being. To bear his name without letting him reveal his power and love and beauty in our lives is to take that name "in vain,"—that is, to make a meaningless or futile or empty thing of it. If that has been our experience, the Lord can change it this hour, and continually. His grace is sufficient, even for us, so that people watching us may say, "What a wonderful Saviour that man has."—S. S. Times.

**Delegates to W. M. U. Meeting**

The Nominating Committee at Tupelo did not receive quite enough names to make out our full quota of forty delegates. If you contemplate attending the Convention please send in your name at once.

**Time of State W. M. U. Convention, 1931**

The date of the Mississippi W. M. U. Convention for 1931 is April 7-9. The place is First Baptist Church, Jackson. This note is placed at this time on account of the DATE. We are sure there will be no conflicts with other State organizations, since we have this early set the date.

In naming the Associational Superintendents in last week's Baptist Record on W. M. U. Page two errors were made: MADISON was omitted and Rankin substituted. Mrs. Charles Mansell, Camden, is Superintendent of Madison. Mrs. B. A. McCulloogh, Florence is Superintendent of Rankin, as printed. This refers to District 1.

In District V, MONTGOMERY is omitted. Mrs. B. A. Talbert, Winona, is Superintendent of this Association. Please make these corrections in your copy of last week's Page.

**District Meetings**

The eight District Meetings are being planned for May 26-30. Two will meet at same time—one in the northern and one in the southern portion of the State. A missionary is planned for each meeting. Definite dates will be given shortly. In the mean time let us in each district be praying and planning for ours to be, along with the others, a great and helpful meeting.

**By Prayer**

(By Mildred Matthews, Harara)

In the July 1929 number of Home and Foreign Fields I was very much impressed with an article which bore the title, "Does God still answer prayer?" Accompanying the article was a picture of a little Chinese girl who recovered from serious illness because of answered prayer. I wished that I had written this story earlier so that the two cases of direct answer to prayer might have appeared near together. The other was a Chinese girl, our is a little Cuban girl. For everybody is convinced that little Noemi Rodriguez is living today as a testimony to answered prayer.

Last spring during our Cuban Baptist Convention which met in Mateanzas what we thought would be a fatal accident took place in one of our Baptist homes. The accident did not happen at the Convention but the first news that reached us when we returned home was of the accident.

Noemi Rodriguez, eight year old daughter of one of our Baptist preachers, Rev. Manuel Rodriguez Ponce, went up on the flat roof of their house to play with some other children. Many of the Cuban houses are built with flat roofs and in many instances the only place the children have to play is up on the roof. Of course most of the roofs have railings or banisters around the outside of the roof. The roof where Noemi played had an opening in the center which looked down into an inside patio. Around the opening, was a wall about two feet high. The children were playing "Blind Man's Bluff" and Noemi was blindfolded. While trying to catch some of the children she ran against the low wall and was thrown into the patio below. At once the children gave the alarm. The family ran to their balcony and could see Noemi there lying in a heap in the patio below. The only way to get to the child was to go down several flights of winding stairs and go through a door downstairs which leads into the patio. When the father rushed downstairs he found the door locked. He prayed as he ran and he testifies that God gave him unusual strength for without waiting for someone to get a key he forced the door open. When he picked the little girl up, he says that he was so sure that she was dead that he handed her over to her sixteen year old brother and went upstairs and told her mother that Noemi was dead. But

the brother took her and ran with her to a first-aid station. There they told him that she would live only a few minutes, that they considered it a lost case but that they would send her in an ambulance to the emergency hospital. When they arrived at the hospital with her, the doctors were so sure that she would not live long that they placed her in the urgency ward.

Then the fight began for her life. Our Christian people began to pray, and the doctors and nurses began to work. For nine days she had convulsions so constantly that she had to be tied in bed and for twenty-two days she was unconscious. After the twenty-second day she recognized her father. Until that time the doctors were working so constantly with her trying to relieve the concussion of the brain that they did not take time to set the broken bone in her hip. They put her leg in splints and that was all. The doctors said afterwards that they were so sure she would not live that they did not think it was necessary to put her leg in a cast. During the days of convulsions she rubbed her leg back and forth between the splints until it caused such a sore that the scar will be there always. But after she regained consciousness, her leg was re-broken, for the bones had knitted together with one piece passing the other and of course the doctors knew that that would never do. So they broke the bone again, set it right, and put it in a plaster cast. She was in the hospital exactly three months. All of the time she was in the urgency ward, for after she had been carried there she could not be moved. When she left the hospital she did not even use crutches. She has a scar on her lip which was cut in the fall and the scar on her leg. She does not even walk with a limp. One of the legs is just a trifle shorter than the other but she wears a cork sole in the inside of her shoe and the doctors say that that will be corrected in a short time. The nurses and doctors who are not Christians say that nothing but the prayers of the Christian people could have saved her.

She comes to our school every day and her teachers testify that her mind is as alert and that she learns as easily as any of the other children in school. Her health is good and she has gained lots in weight since the accident. Her family are deeply grateful to all their friends for their prayers, so grateful that even though they were active in service before, they are trying to do even more in the Lord's service now. They say they know that Noemi was saved through prayer. Can we doubt the power of united and individual prayer with a living testimony before us, a life that we know was saved through prayer?

"Is any among you afflicted? Let him pray. Is any sick among you? Let him call for the elders of the church and let them pray over him.... And the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

**Margaret Fund Students**

The following letter was, as you will note, a message to our State W. M. U. Convention. It is here given that sisters all over the State may secure the addresses of our new Margaret Fund students, whom we will "Mother" for the year. Beloved, let us not be slow about remembering them. Not much is required. Just a love letter now and then; just a small gift in the shape of things daughters off at College love to get from Mother occasionally. No society need send much if every society will play the Mother. And surely our three daughters and one small son, whom we adopted at the State Meeting, will appeal to many societies.

**THE LETTER**

Waynesboro, Ga.

W. M. U. of Mississippi,

My Dear Co-Laborers:

May I extend greetings and love to you in your Convention.

As Chairman of your Margaret Fund, I would love to express to each of you our great appre-

ciation of your interest and activity in this cause. Perhaps no department of your work gives greater joy and help to your missionaries than this fund, which assists in the education of their sons and daughters. How it helps them to bear their great cross of separation from their children, when they realize you and the Southern Baptist women of all the States stand ready to comfort and cheer and strengthen these students while they are here in the States at school. We know it makes your heart glow with pride when you realize what it all means to both missionary and student, and we are so grateful for your part in its activity.

I am sure you realize this work is growing year by year, the "Mothering" of these students is a sweet privilege, but, oh! the great responsibility! Have you thought of the emergencies that occur,—acute appendicitis, bad teeth, sprained limbs, bad tonsils, eyes needing glasses and on and on?

Seventy-six students were beneficiaries during 1929 and I trust you have had a great part in blessing, cheering and inspiring these precious young lives.

A new little girl, Isabel Spight, now attending Blue Mountain School, Blue Mountain, Miss., I command to your love and care. Her father died nine years ago while on furlough, was missionary to China. Two other daughters of China, Ruth and Florence Anderson, at Lime Stone College, Gaffney, S. C., I would ask you to remember this year with your love gifts, prayers and interest. Their parents, Dr. and Mrs. P. H. Anderson, sailed March 8th, for Canton, and the precious girls are so grieved at the separation. Will you not accept John Rowe, should he be one of our students this next year? You know his father died recently in Japan. His address is 633 Merrick St., Shreveport, La. Are these four, Isabel Spight, John Rowe, Ruth and Florence Anderson, acceptable to your great mother hearts? If there is any change your Margaret Fund member can notify you after our Convention in New Orleans.

With the earnestness of my heart I command this work to your study, to your interest, to your prayers and together, with the approval of our Father, we can make it the greatest boon and comfort to the burdened hearts of our soldiers of the Cross.

Again thanking you for your past activities and pleading for a greater interest in this beautiful love service, I am,

Yours in joyful service,  
Lovingly,

—Mrs. Frank Burney.

**BR**  
A count of the women in Baptist churches who received the Literary Digest ballot on prohibition shows that very few women received it.

**BR**  
Greenville: Sunday evening, April 27th, during the B. Y. P. U. General Assembly hour, an unusual and inspiring sight was witnessed by a large congregation, when 86 diplomas and seals were given out to the young people of the B. Y. P. U. who had recently taken the study courses in the First Baptist Church. The pastor made an impressive talk commanding them for their splendid work; after which General Director R. E. Denman presented the awards to those who had finished the courses. Since the first of the year 35 Sunday School diplomas and seals have been awarded.

A Negro speaker at the Baptist World Alliance in Toronto said that in the United States Negroes had several times elected the President of the United States—negatively. That is to say, though they had no vote, or were in a decided minority, they were the pivot on which the election turned. We have been thinking lately that Baptists in Mississippi allowed one man who is not a Baptist to have much to do with the moving of the Orphanage from Jackson. He had no vote, but the mention of "sinister influence" did the work. It is a pity when a pebble in the road may divert the whole decision of the Baptist denomination in Mississippi.

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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R. B. GUNTER, Cor. Sec'y  
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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Notes and Comments

Mr. A. J. Wilds, our efficient State B. Y. P. U. Secretary, will be in Yalobusha County during the week beginning May 19th. Plans are being made for a church-to-church campaign as far as possible in the interest of the B. Y. P. U. work in the County.

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We learn with regret that Dr. W. E. Farr has resigned as pastor at Grenada and will locate at Prentiss, where he will give half-time as pastor of that good church and half-time to Mississippi College doing field work. Dr. Farr has done a fine work at First Church, Grenada, during his nine years as pastor there and his people give him up reluctantly.

—o—

Hundreds of fine boys and girls will be finishing the high school course all over our State for the next few weeks. The finest of these should be secured for our denominational colleges. If it could be made plain to the parents of these young people the tremendous advantages that come to their children from attending Christian Colleges I feel that every one of them would be full to overflowing next session. From a moral and religious standpoint there is no comparison between the two. Each of our schools should have at least one representative who would give full time to hunting out these fine boys and girls for our own schools. "The children of this world are wiser in their day and generation than the children of light."

—o—

"Only a Missionary" is the title of a little book recently received from the Foreign Mission Board. It is inspiring and helpful and abounds with helpful illustrations to be used in discussing the mission work. Our people need inspiration as well as information these days. While they are giving as much or more than ever before for the causes of the kingdom of God, yet not enough of it is going into the Mission and Benevolent work of the

kingdom. There are various causes for this, among which is the fact that our preachers and other leaders have lost the inspiration as of old for this phase of the work. It is seldom that we hear an old-time sermon on missions these days. Stress is being placed upon local objects and these are getting the bulk of the gifts of the people. Get back to the preaching of missions as in the days of our fathers and the support will be forthcoming.

—o—

In his splendid little book, "Financing A Church," Dr. J. T. Henderson says: "What a man does with his money determines what his money does with him. It is all right for a man to get money, but it is all wrong for money to get a man. It is sad to meet a man whose money is worth more than he is." He knows how to state truths in an interesting and telling way.

—o—

"But a good many people misunderstand the import of confession. It doesn't mean to confess sins to your brother, nor to a priest, nor even to God—that is not the confession he is talking about (Rom. 10:9), but it is a public confession of Christ as Saviour. If we have not faith enough to confess the Christ that we say we believe in, we have not faith enough to be saved."—Dr. B. H. Carroll.

—o—

Well, the special session of the Mississippi Baptist Convention has come and gone and the deeds are done, and that is it. None of us got what we wanted. All the speakers who advocated the abolishing Clarke College said that they did not want to do so, that it had done a great work and they loved it, but money or rather lack of money—made it imperative. So the opposers of the college did not get what they wanted in its discontinuance, and I know that we who were for its continuance did not get what we wanted. Hence, I say that none got what they wanted in the college matter, judging from their own words, and I am sure they were sincere. And in the matter of the Orphanage, I opposed its removal in general but after the college was destroyed it was possibly the wise thing to do to move it, though I could not vote for the removal. Had there been no orphanage agitation there would probably not have been any serious college agitation at this time. It was an inopportune time to discuss either of these matters at this time I am persuaded. Our people as a whole, seemingly, are a bit panicky on financial matters just now so that it was easy to get many to believe that bankruptcy stares us in the face, so it was deemed best by a majority of those present to kill our baby college, the one that owed the least debt of any of the four including the outstanding bonds, and this debt had been reduced to less than ten thousand dollars by offered gifts to the college. So it may be said that we ran away from a ten thousand dollar debt or less. Of course all these debts will be paid in full, for Mississippi Baptists never repudiate a just debt.

But the continued agitation of the rightness or wrongness of these two propositions is really out of place now. The deed is done and the word is said and the college is dead, or will be at the end of this session, and the orphanage will go to Newton. I am a Baptist still—dyed in the wool, and will give my heart and hand to the full program of our denomination just as if I had gotten exactly what I wanted in the matters. I would not only be disloyal to my denomination and to the cause of righteousness to fail to do so, but I would be disloyal to my Master. So here is my hand to every Baptist in the State with my pledge to do as much for the orphanage and to the cause of Christian Education as I have ever done and more if I am able to do so. Our three remaining colleges must not die. We must put forth greater efforts than before because our number has decreased, so that we must increase their capacity and their efficiency to meet the tremendous demands now upon us for the religious education of Baptist boys and girls. To my brothers and sisters who made the fight for continuance of the college we loved but lost, I want to say that we can best meet our hopes that we sought now by our loyalty as before to all the causes of the kingdom. However, knowing you as I do, I know that this suggestion is not needed at all. You are every one a loyal Baptist.

All together, then, for the lifting of every debt on any and all of our causes and the worthy support of the work. And don't forget to pray. A goodly majority has spoken, and I make it unanimous. I am with you.

—o—

Bro. Mack C. Howington—I noticed an account of the death on April 17 of one of this writer's dear old friends back in Neshoba County, Mr. Mack C. Howington. I have known and appreciated him all of my life and his going makes me sad. He was above 80 years old, a member of Neshoba Baptist Church, a man who wanted the right thing done. His wife died some three years ago. He leaves two daughters and two sons still living. One by one the friends of my yesteryears are crossing to the land of never-return. We hope to meet over there.

—o—

Last week it was stated in this column that there are probably 5,000,000 members of the various evangelical denominations in this State. 700,000 would have been more nearly what should have been said, more nearly correct.

—BR—

### W. E. THOMPSON AND HIS FORMER STUDENTS

—o—

At the recent meeting of The Mississippi Education Association several teachers, who were former students of Mr. W. E. Thompson, got together and framed the following statement. The purpose of the statement is not at all controversial; the purpose is simply to express publicly the degree of esteem and confidence in which Mr. Thompson is held by his former students. The undersigned students feel that they

know Mr. Thompson and they are glad to give this unsolicited testimonial of their attitude towards him.

### Statement

We the undersigned, who are former students of Mr. W. E. Thompson, hereby make the following statement:

We believe in Mr. Thompson both as a teacher and as a man.

As a teacher, he is consecrated to his work, devoted to his students, deeply desirous of seeing them advance to positions of service in their respective fields of endeavor. He follows the careers of his students with interest and takes great personal pride in their worthy achievements. His unselfish devotion is an inspiration to the lives of his former students.

As a man, Mr. Thompson is sincere in his attitude and firm in his conviction, truthful in word and in deed, honest and charitable in his dealings with his fellow men.

We are his friends.

Signed: Jack Hilton Ewing, Student, University; James Roberts, Salesman, Jackson; C. W. Barnes, Baptist Pastor, DeKalb; Arthur Nowell, Student, Millsaps College; Mabel Fleming, Teacher, Hollandale; David Corban, Student, Millsaps College; LeRoy Shumakes, Student, Millsaps; George M. Cherry, Student, Millsaps; E. C. Fleming, Supt. of Schools, Collins; H. J. English, Teacher, Meadville; Alice Woodyear, Student Nurse, Miss. Bap. Hospital; Dora Breazeale, Matron, Baptist Orphanage; Winnie Haynes, Stenographer, Baptist Orphanage; L. L. Wood, Student, Miss. College; John Ira Hill, Student, Miss. College; Nell Hinge, Student, Hillman College; W. F. Powell, Traveling Salesman, Greenwood; L. L. Mitchell, Teacher, Meadville; Eula Hanna, Student, M. S. C. W.; Cecil Davis, Student, M. S. C. W.; Emylie Mitchell, Student, M. S. C. W.; Clarice McLellan, Student, M. S. C. W.; Nannie King, Student, M. S. C. W.; Mae Sue Hickman, M. S. C. W.; Catherine English, Student, M. S. C. W.; Nora Hudson, M. S. C. W.; Willie Richardson Fleming, Teacher, Collins; Bennie Mae Mitchell, Teacher, Meadville; Mildred McMillan, Supervisor, M. S. C. W. Demonstration School; B. C. Burt, Student, A. & M. College; J. H. Hudson, Student, A. & M. College; C. H. Huston, Student, A. & M. College; G. D. Green, A. & M. College; Palmer W. Young, Student, A. & M. College; L. R. Farish, Student, A. & M. College; J. P. Steinwinder, Student, A. & M. College; Floyd McGehee, Student, A. & M. College; Barney Hill, Student, A. & M. College; Harvie L. Smith, Student, A. & M. College; Truly Russell, Student, A. & M. College; Leila Mitchell, Teacher, Clarksdale; D. G. Fulton, Teacher, Meadville; Irene Smith, Saleslady, Hattiesburg; J. S. Hickman, Salesman, St. Louis, Mo.; W. C. Hickman, Teacher, Brookhaven; Annie Hickman, Office Assistant, Jackson; J. R. Pettus, Student, Meadville; L. J. Brooks, Jr., Student, Meadville; Carma Thompson, Teacher, Meadville; Myra Hudson, Commercial Teacher, Manchester, Tenn.; J. Harold Webb, Teacher, Noxapater.

## The Sunday School Department

### SUNDAY SCHOOL LESSON May 4, 1930

**Promotion in the Kingdom,**  
(Matt. 19:30 to 20:28.)  
**Golden Text**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20:28.)  
(From Points for Emphasis by H. C. Moore.)

—o—  
1. **Promotion by Salvation** is the achievement of Christ. "Up to Jerusalem" he was going, where they had mobbed him, sought to assassinate him, ordered his arrest, practically banished him, and were determined to kill him. The disciples were awed by the majestic heroism which moved grandly on to the hostile capital. But Jesus knew that "up to Jerusalem" meant "on to Calvary." Hence in a private interview with the Twelve he drew aside the curtain of the future. In the clearest possible terms he told them how at the end of the present journey he would be delivered up to the ecclesiastical authorities who, after condemning him to death, would deliver him over to the Gentile or Roman authorities, by whom, under show of law, he would be mocked, spit upon, scourged, and slain; but beyond the awful storm of human fury he would rise from the dead on the third day.

2. **Promotion by Suffering** is the lot of the martyrs for Christ. (1) The request of James and John, intimate associates of Jesus, was courteously presented by their mother, Salome, who was probably a sister of Mary, the mother of Jesus. They still held a material view of the Kingdom and perhaps misinterpreted what Jesus had just said about the Twelve on the thrones of the tribes. Hence their desire to sit next to him, right and left, in his coming glory. They sympathized with his mission and were willing to endure privation, but their ambition was unworthy. (2) The response of Jesus was neither an express denial nor a stern rebuke. To show them they did not know what they were asking, he inquired if they were able to drink with him his cup of sorrow and undergo his baptism of suffering. Was there a tinge of presumption in their affirmative answer? At any rate, looking onward to the death of James, first of the apostolic martyrs, and of John, after surviving fiery persecutions, he told them that in the fulness of time they would drink the same cup as their Lord. Let them know that precedence in the Kingdom is determined not by any arbitrary appointment on the part of the Messiah, but as a matter of reward to those for whom it is prepared on the basis of their fidelity and sacrifice.

3. **Promotion by Service** is the path open to all. Jesus had not only to rectify the ambitious two, but also to pacify the indignant ten. And he did it by contrasting greatness in civil and spiritual life. Among rulers in this world the great ones are esteemed great sim-

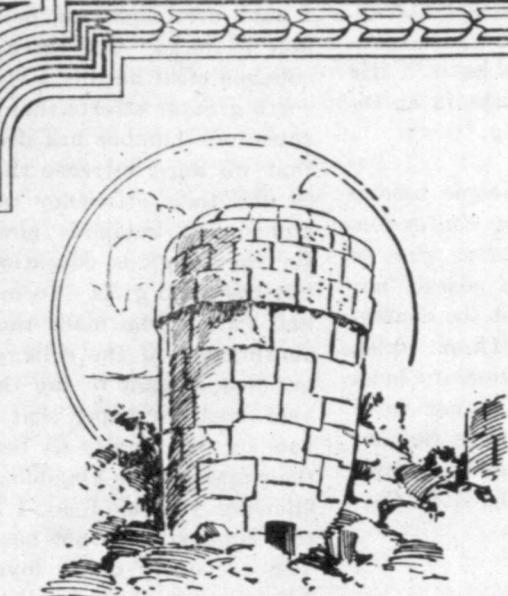
ply because they exercise authority over their subjects or subordinates. But in the Kingdom he who becomes and remains great must do so by being servant and helper of others. He who is foremost in the realm of the good must be first and foremost in sacrificial service. No other path leads to the summit of true greatness. Jesus himself is the eternal example and illustration of what he said. He is the greatest earth ever

knew because by life and death he rendered the greatest service.

—BR—

Gandhi is five feet tall and weighs only ninety-six pounds, a mere wisp of a man. He is spoken of as an aristocrat by birth, a philosopher in education, a poet, a crusader, a seer, one of the world's famous men. Sailendra Anth Ghose says of him: "He was born to luxury and ease. His father was the prime minister of a native Indian state, receiving the lavish emoluments for which India is famous. When he departed the family home, however, to complete his education at Trinity Inn in London he dedicated himself to work,

was graduated with honors, and was admitted to the bar. Gandhi and his wife were each thirteen years old when they married. Since their adult life they have been constantly at each other's side. They have four children. Gandhi's mother was an orthodox Hindu and confirmed pacifist. It was from her counsel that he drew the principles of which he has become a great exponent. He advocates equal suffrage, prohibition of liquor and drugs, minimum wages and high standards of living, separation of church and State and complete elimination of all caste systems."—Ex.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

## Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

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*B. H. Heyward* Treas. & Gen. Mgr.

## Baptist Student Union

Carrol Hamilton, Miss. College,  
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Inez Hardin, Delta State, Co-Pres.  
Clarence Carlson, Ole Miss V.-Pres  
Zana Wilson, M. S. C. W., Editor

Guy Hathorn, State Teachers,  
Treas.  
Sybil Brame, Blue Mt., Sec.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### Blue Mountain

Blue Mountain College council members were delightfully entertained by the Ole Miss B. S. U. with a picnic at the renowned "Camp Ground" a short while ago.

After reaching the campus the jolly crowd was shown trucks that carried the young people to the picnic grounds.

Lively games were played and a most delicious lunch, part of which was cooked over a camp fire was enjoyed. The social closed with songs and prayer.

This was the second time Ole Miss has entertained B. M. C., and each meeting has been an inspiration and joy to all the guests.

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The B. Y. P. U. of Blue Mountain College has enjoyed two very impressive vesper services in their general assembly programs. Worshiping through special music, songs and talks in the twilight draws the students closer to God and their fellow classmates.

—McMahan.

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### M. S. C. W.

The nominating committee of the B. S. U. which is composed of the Senior members of the B. S. U. council, has been at work selecting nominees for the officers of the year 1930-1931. They have made the following nominations:

President, Zana Wilson; 1st Vice-President, Audrey Harrell; 2nd Vice-President, Anita Vaught; 3rd Vice-President, Verbie Dabbs; 4th Vice-President, Fannie Leyso; Y. W. A. President, Guinivere McGehee; B. Y. P. U. Director, Katherine Rawls; Sunday School Representative, Imogene Harrell; Secretary, Artemise McKay; Treasurer, Frances Bennett; Reporter, Thelma Allen; Chorister, Myrtle Rose Letts; Pianist, Wilna Ruth Ray; Town Girl Representative, Lily Mae Rickman; East End Representative, Lily Mae Brantley; Chairman House Beautiful Committee, Roberta McKnight; Workshop Hostesses, Effie and Jeffie Harrell.

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This last week at the Workshop was "Senior Week." Each day a senior led prayer meeting. On Wednesday the Seniors had charge of Y. W. A. The girls who had charge of Prayer Service were: Elaine Corder, Iris Jordan, Opal Sharp, Mary Frances Bass.

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### State Teachers College

#### New Officers Elected

The B. S. U. of State Teachers College has elected new officers for the B. S. U. Council. Much interest was shown in the election and by far, the largest number that has ever voted, took part in this election.

Those who will head our B. S. U. next year are:

President, T. J. Durrett; 1st Vice-President, Myrtle Mills; 2nd Vice-

President, Billy Ogletree; 3rd Vice-President, Augusta Bailey; Secretary, Irene Cork; Treasurer, Guy Hathorne; Reporter, Francis Grimes.

We haven't yet elected our B. Y. P. U. Director, but we have some splendid nominees for the place.

### New Students Coming

The beginning of a new term at S. T. C. is just ahead now. The new students will come April 28. We are expecting quite a few new Baptist Students from the number that is coming, about two hundred have already paid fees and we feel sure that others will come.

The B. S. U. members are looking forward with quite a bit of enthusiasm to the coming of the new students. Also we are expecting quite a number of the former students back. We extend to them all a hearty welcome.

### Plans for Ridgecrest

Plans are certainly being made at S. T. C. for a large representation at Ridgecrest this summer. Several of the new Council members have expressed a desire to go and we feel sure that they will go.

### Special Prayer Service

A special prayer service fostered by the B. S. U. has been planned for Mothers' Day. This service will begin early Sunday morning and last until the busses come at the Sunday School hour.

—Ophie Rutledge, S. T. C.

—BR—

### AUSTRALIAN AMAZED AT PROHIBITION IN U. S.

CHICAGO, April—Arnold J. Thomas, a prominent business man of Australia, on his first visit to America has been making a study of prohibition conditions and on his arrival in Chicago today told Charles R. Jones, Chairman of the American Business Men's Prohibition Foundation, whose headquarters he visited, that he was amazed at the prohibition situation in the United States as compared to his native land.

Mr. Thomas comes from a country where they are battling to be "dry" to a country where a battle is being waged to make it "wet."

"From the hour of my arrival in Seattle, March 29, I have spent considerable time in the large western cities, including San Francisco, Los Angeles, Salt Lake City and Denver, studying evidences of liquor drinking and selling in hotels, restaurants, stores and shops to discover to what extent drinking men were in evidence in the centers of population," he said. "Since landing in America I have seen only one man noticeably under the influence of liquor and that was in San Francisco.

"The most startling impression on me was the complete absence of liquor advertising, liquor displays and open saloons, which we have in such abundance in all the principal

cities of Australia. I had expected to find liquor solicitations on every hand through bell hops and waiters, subtle and sly, of course, but I did not come upon a single instance of attempts to bootleg liquor to me, not even in Chicago, about which I had heard such terrible things. Evidence of prosperity and happiness appeared universally wherever I have been. Your total absence of 'slums' in the sense we know them in Australia was very significant.

"In Australia we are still passing through the throes of a desperate conflict with a completely legalized liquor traffic, entrenched in business, industry and politics, and wielding extraordinary power and influence, backed by gigantic funds, which have been piled up from the pockets of its victims.

"We are fighting on for freedom in Australia. No matter how poorly you may think your national prohibition is being administered in America, I can assure you that your achievement is a wonderful realization of progress. The advertising of the Wets in Australia conveys to their readers the most unfair testimony regarding your national prohibition experiment. This I have found out through my personal investigation and observation while in America."

—BR—

### PROGRESS OF FASCISM

The potential military strength of Italy was increased by 200,000 Sunday.

More than 90,000 youths of 18 and over were formally inducted into the Fascist party. Every provincial center in the kingdom witnessed the impressive ceremonies.

The young men have completed four years of training in sports, military maneuvers, and civic discipline. The civic discipline consists of thorough indoctrination in the principles of the Fascist state.

On the same day 110,000 boys of 14 were solemnly initiated into the first year class of the advance guard.

The total strength of this advance guard now stands at 505,708.

It is the express purpose of Mussolini to train every able-bodied man in the kingdom for military service.

The spectacle of the machine compels the admiration of the world. For sheer perfection of detail, for thoroughness, for the patriotic zeal not far removed from religious zeal, the organization of the youth of Italy is one of the remarkable achievements of modern times.

Admirable as the achievement is, it does incalculable harm to the cause of world peace. The actual fact of military training on so vast a scale is an irritant in European

politics. But more insidious than this is the perpetuation of the war psychology in boys beginning at the age of 14.

The problem of war and peace is a problem in psychology. Wars result from a certain attitude of mind in dealing with these inevitable conflicts. Treaties and leagues and alliances can never avail for peace so long as men continue to grow up with the assumption that the way to resolve national disputes is to fight. The assumption may be sound, but it is not necessarily sound. Humanity is entitled to the benefit of the doubt.

This is no isolated attack on Mussolini. He is a creature of the fourth decade of the twentieth century. The only difference between Mussolini and others that might be mentioned is that the Duce's technic is more ingenious. The Bolsheviks, preaching a new heaven and a new earth, go Mussolini one better by training the girls and women to pitch bombs and fire machine guns.

Is it any wonder that France brought up the question of security at London, and that the resulting treaty is subject to change on short notice?—Commercial Appeal.

—BR—

Richard Whitfield, now in Mississippi College, an experienced song leader and soloist, will be available throughout the summer. He has had excellent training and is greatly interested in this phase of the Lord's work. Anyone needing a singer will do well to call on him. Address, Richard Whitfield, Mississippi College.

### ECZEMA

#### Psoriasis Itch

RU-BON will remove every spot. Poison Ivy, Dermatitis, Baby Rash, Cutaneous Troubles, Excessive Dandruff or sore itching feet. No. 3 RU-BON stops the itching and heals the skin. Ask your druggist. Users tell your friends about Ru-Bon.

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA

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**HEATING**  
Moncrief  
Heating-Cooling-System  
"Write today for literature"  
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W. F. GRAY'S GENUINE OINTMENT  
NASHVILLE, TENN.  
PRICE 25c  
Boils and carbuncles yield readily to  
Gray's Ointment  
Relieves the pain and hastens recovery.  
At all drug stores. For free sample write  
W. F. GRAY & COMPANY  
708 Gray Bldg., Nashville, Tenn.

### Ridgecrest Boys Camp, JULY 2 to AUG. 28

1930  
Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.  
Under Direction BAPTIST SUNDAY SCHOOL BOARD

### A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder.

Only a limited number can be taken—make early application.

L. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

## The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

The quality of our letters this week makes up for their not being so many—their fewness. Ernest Clark is here again, and he always writes a good letter. A little girl wants to see her letter in print, and this is the very time for it to be printed, none better. Julia Frances is writing about her hopes for Easter, which I hope were realized, but her mother thought maybe not. Then here is the note from our dear friend at New Hebron, enclosing a memorial gift for the "B. B. I. Fund" for her dear daughter who lives now in Heaven. Perhaps there will be a few more before we go to press.

You will note that we have now a "fund," which is growing gradually. I spoke of it as the B. B. I. fund, as we have used that name but that is not really the right name for it now. You must write now about what you want to give the money to. If you do not, probably I shall decide about it next week. So write at once, for this is your chance.

With love to all, —Mrs. Lipsey.

—o—

Bible Study No. 18: Luke 14:15-24.

1. Where was Jesus when he told this story? Luke 14:1.

2. Why did not the people want to go to the supper?

3. There are three invitations in this story. What people or nation are meant by those first invited? Who are meant by those invited when the first refused? Are we included in any of these invitations?

4. Is there a single good reason in the three excuses given? Don't you think the bride would have been glad to go?

5. What did Jesus say of those who rejected these invitations?

6. Does this apply to us, if we reject the gospel? Matt. 7:22, 23. Is. 53:2, 3, 6.

—o—

Star, Miss. Apr. 19, 1930.  
Dear Mrs. Lipsey:

I hope you and all the Circle members may all enjoy Easter and may find lots of eggs. Our Junior B. Y. P. U. is having an "egg hunt" this afternoon as our social. I am so glad you have gotten up the money for Miss Gladys and also sent her the extra gift. I am willing to help on a contribution in a small way for Alvion, or just anyone you all decide to help. I'm sending 10c today for the orphans. I must tell you of our B. Y. P. U. Banner we Juniors got at our county meeting for the best grade. We are proud of it. I sent Donald a letter a few days ago to his new place. I hope he may soon be able to come home. DeWitt and I enjoyed your letter and am glad you are well. Hurry and come to see me. With lots of love, from,

—Ernest Clark.

We are glad you've come back, friend Ernest, after quite a silence. I know you will be glad to contribute to anything we may decide on as our object. Take care of yourself and let us hear from you again soon.

—o—

Newhebron, Miss. Apr. 22, '30.  
Dear Mrs. Lipsey:

In loving memory of Ivah, B. B. I. girl's fund, \$10.00.

Truly, —Mrs. O. P. Izard.

We send you our love, dear Mrs. Izard, and thank you for this gift. We know the mother heart and the father heart can never forget the dear one.

—o—

My Dear Ma:

How is the Children's Circle getting along? My cousin Bettie and I are going over to Jackson this afternoon. Tomorrow is Easter and I'm so glad, because I think the old

rabbit is going to bring me something. There is a big old rabbit at Kress' in Jackson, and I think he will bring me some Easter eggs. Last year he brought me a basket with some little yellow biddies in it, and a yellow mother hen in it.

This morning Bettie and I found some old clothes (mine were blue and hers were brown) and put them on and danced around the porch in them. We played cottage, and we played train, and all the chairs were a train. Did you ever play train? I almost forgot to say that I saw some live rabbits yesterday in the windows of a store in Jackson.

Love to all, from

—Julia Frances Steele.

I am looking to hear from you, Ju-Frances, as to whether you got those Easter eggs: I would guess that you did.—All of us children, I suppose, have played train, but I don't know how to play cottage.

—o—

110 South Pine Street,  
Natchez, Miss. Apr. 19, 1930.  
Dear Mrs. Lipsey:

I am a little girl 10 years old in the fifth grade. I wrote to you some time ago, and when The Baptist Record came out I did not see my letter in it. I hope this one will be in it. My Aunt Tat, Mrs. George B. Power, lives in Jackson, and I visit her every Summer. I am hoping to see you this Summer.

Your loving friend,

—Grace Allen Stewart.

I do not remember seeing your letter, Grace.

I think your Aunt and I belong to the same organization in Jackson. Isn't she a member of the Daughters of the Revolution? Anyhow, I have heard her lovely voice when she sang at a meeting.

Write us again.

—BR—

### GRIP IN PREACHING, OR THE POWER OF APPEAL

By C. H. SPURGEON

#### Pulpit Appeals

Grip in Preaching—power of appeal.

Fishermen need to see to hooks as well as bait. The assegais of Lulus are barbed. Once in they are difficult to remove. Explosive bullets are needed more than ever, since bullet-proof garments come into fashion.

Many a good sermon is ineffective because the art of appeal is unknown. Yet art cannot manufacture a genuine appeal; as easily might the science which analyses an eyeball create an eyeball.

When Latimer, for example, in an appeal to certain afflicted hearers said, "In this visitation; God shaketh us by the noses and pulleth us by the ears," he was working up his peroration artistically. Anything that shows that the head rather than the heart has laboured in framing the appeal will mar it. Hearers may think it very fine in its way, but they will feel that it is not the way hearts talk to hearts.

Voice of the preacher is of one who feels. This is one reason why the chosen oracles of the gospel are men. Superlative orders of being might have been superlative preachers, yet God has seen fit to forego these and choose that of human ministry.

A human intellect, sensibilities and voice are selected before trump of archangels. Great wisdom seen

in this system of instrumentalities for saving men by the persuasions of men.

Oh, to preach as dying men to dying men. We need first of all the appeal to our own heart. Says Davies of Virginia, in one of his soliloquies with which he sometimes closed his most thrilling sermons: "Oh, my soul hear thou this word; for I must preach to the one who needs it most." To accomplish this, be most faithful in the discipline of secret prayer.

Baxter used to pray with his Bible open before him and his finger on the text of his sermon. Often, with tears of impassioned desire would he pour forth his supplication for the spiritual success of his day's work. On one occasion when the thought occurred to him, of his popularity as a preacher and of the throngs which he knew would crowd the church, he broke out with the exclamation "Not this, not this, O, Lord, but the souls of these poor people of Kidderminster." The true mood of Christian appeal is, that consciousness of being representative of God to men, delivering the message which God dictates, uttering God's thought in God's words and expressing God's heart in intense desire to save men.

To obtain it a preacher must often go aside into the thick darkness where God is and where God shall speak to him as to a friend, then shall you be able to say with Paul, "As though God did beseech you by us, we pray you in Christ's stead."

This power of appeal holds a very important place in our discourses.

Start with such, founding it on the text. "Turn ye, turn ye, why will ye die?"

Fire point blank at outset. Do the same after every division. Uttered without fore-warning. Sudden surprises "Time warns me to pause and to close all finally, with one solemn exhortation." Sinner squares up and shows fight. Imagine Lord Brougham introducing a peroration thus to House of Commons. Lord Wolesly addressing an army on eve of battle.

Attorney General appealing to a jury. Throw the bomb into the midst and let it explode. The effect is all the greater. Let your forms of appeal be robust. Beware of the use of affectionate titles, such as, Dear hearers, Dear friends, Dear sisters. This cannot become habitual without impairing its force. Forms degenerate into form. They are like the endearing address and servile subscription of the beginning and ending of letters, meaning nothing.

Then such often appear unmanly men shrink from saccharine lips. "Don't dear me." Anglo Saxon tastes do not encourage the kiss between full grown men.

Learn to vary your appeals as regards the character of hearers. There is more than a rhetorical difference between "sinner," "fellow sinner," "impenitent hearer," "impenitent friend."

Be careful, however, that the appeal corresponds to the appellation. Wm. Jay, on one occasion, said: "My dear brethren, some of you are so inconsistent in your lives, that if I should see the Devil running off

with you at this moment, I could not cry "Stop, thief!" He would but carry off his own property.

Study the connections in your form of address.

Yet further, appeals should be prepared and spoken under the sway of genuine feeling on the part of the preacher. Fictitious emotion is an insult to both the audience and our mission.

Frederick Robertson somewhere speaks of "the fatal facility of religious discourse," words flow glibly.

In the "Christian World" for Jan. 1877 your advertisement reads thus: "Henry Wiggan—London Evangelist, better known as 'the weeping preacher' etc." Then follows a list of Mr. Wiggan's public weepings. What burlesque! A rare freshet of emotion men will tolerate, but a reputation for a display of waterworks they cannot revere. It is recorded that Webster once in his forensic career wept in the court room—and then the opinion of the bar was against him. Theatrical expedients are out of place in the pulpit.

It is affectation to cultivate tears tremulous tones—inaudible whispers crying about tardy attendance at prayer meeting. Be natural in all this—Christ like. "O, Jerusalem, Jerusalem, how oft," etc. As Phelps puts it, "Nowhere else, therefore, is unnatural delivery so hurtful. We need but to name the chief defects of pulpit elocution to be made sensible of the truth of this. Inanimate appeals, declamatory appeals, excessive passion unmeaning, unfit or inordinate gestures in appeals, whining appeals, appeals through the nose, gutteral appeals the peculiarity of an untrained voice which resembles the quack of a duck in appeals, screaming—bellowing with alternate whispering—rolling of the eyeballs, the scowl, grin, the froth of saliva in appeals are repulsive. May we be free from all such defects. Earnestness and expectancy should mark our appeals. Shakespeare represents Mark Antony as burning with indignation over the dead body of Caesar. "I come to bury Caesar." Close of his address wrought them to fury. This is often the subtle proof on which success of appeal turns. Jeremiads are only suited to retributive prophecy—we need hopeful exhortation. The strong points and sharp points of Christian truth are the ones inspired preachers use most earnestly.

Nathan's design upon the conscience of David illustrates this best. "I thank thee, Lord, for using me For thee to work and speak; However, trembling is the hand, The voice however weak. For those to whom, through me, Thou hast Some Heavenly guidance given; For some, it may be saved from death, And some brought nearer Heaven. Oh honour higher, trust far, Oh honour higher, truer far, Than earthly fame could bring, Thus to be used, in work like this, So long, by such a King! A blunted sword, a rusted spear, Which only He could wield: A broken sickle in His hand, To reap His harvest field!—Bonar.

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Our Verse

"He that hath the Son hath life, and he that hath not the Son of God hath not the life" I John 5:12.

### —o— Win One

Dr. Scarborough tells the story of winning a man to Christ on the train: "A lost man sat by my side in a chair car on a fast train. I said gently "Are you a Christian?" "No," he said, "But I have the finest little girl who is." In my soul I thanked him for giving me the key. I took that little witness for Christ in his home and soon unlocked the father's heart and led him to Christ, and amid tears, between the seats of that flying train we praised God for his salvation, and he promised me that on next Sunday he would join the church to which his little daughter belonged. First find the key to the heart. It may be a Yale lock you have to find a key for but there is a KEY."

### —o—

### Last Quarters Honor Roll

General B. Y. P. U. Organizations: Mississippi Woman's College, Pearson; Davis Memorial, Jackson.

Adult Unions: Shady Grove, Copiah County; Oxford; First, McComb.

Senior Unions: Sanford, First Columbus; Lexington; Toombs; Shady Grove, Copiah County; Mt. Creek, Rankin County; Charleston; Jewel, Davis Memorial, Jackson; Straight Eight, Davis Mem., Jackson; Camden; Service, Lowrey and Ever Ready, State Teachers College; Pearson; Bogue Chitto; Johnson Sta.

Intermediate Unions: Blue Bird, Shady Grove Copiah Co.; Grenada; Norfield; Zion Hill, Forrest Co.; Calhoun City; Alexandria, Marshall County; Eudora, DeSoto Co.; Live Wire, Davis Mem., Jackson; Clinton; Baldwyn; Pearson; Beaumont; Bogue Chitto.

Junior Unions: Sunshine Special, First Columbus; Pastors Helpers and Wide Awake, First Laurel; No. 2, First Vicksburg; Patterson, Davis Memorial, Jackson; Baldwyn; Mt. Creek, Rankin Co.; Shady Grove, Copiah Co.; Perkinson; First Meridian; First Corinth; First Gulfport; Liberty; Kosciusko; Hazelhurst; Norfield; Leaf; Tunica; Camden; Hermanville; Zion Hill, Forrest Co.

Unions 100% in Giving. Adults: First McComb; Shady Grove, Copiah Co. Seniors: Bogue Chitto; Shady Grove, Copiah Co.; Toombs; Winona; Ever Ready, S. T. C.; Sanford; First Columbus; Union; "B" New Albany; Calhoun City; Alexandria, Marshall Co.; Liberty; Briah Hill, Rankin Co.; Carpenter, Copiah Co.; Strong Hope, Copiah Co.; Leavell, Oxford. Intermediates: Bogue Chitto; Alexandria, Marshall Co.; Beaumont; W. O. Q. Pearson; Eudora, DeSoto Co.; Shady Grove Copiah Co.; Union; Peppy Peppers, Davis Memorial, Jackson; Briah

Hill, Rankin Co.; Okolona; Highland Meridian; Hermanville. Juniors: Hermanville; Beaumont; Hazelhurst; Kosciusko; Liberty; First Gulfport; First Corinth; Baldwyn; Perkinson; Macon; Shady Grove, Copiah Co.; Wide Awake Laurel; Pelahatchie; Pilgrims Rest, Copiah Co.; Walnut Grove; Alexandria, Marshall Co.; Zion Hill; Forrest Co.; 100% in Study Course. Seniors Leaf; Baldwyn; Sunshine, Briah Hill, Rankin Co.; Winona; Toombs; Shady Grove Copiah Co.; Bogue Chitto; Charleston; Mt. Creek, Rankin Co.; Adults, Shady Grove Copiah Co.; Intermediates: Briah Hill; Rankin Co.; Shady Grove, Copiah Co.; Pearson; Beaumont; Baldwyn; Eudora, DeSoto Co.; Beaumont; Baldwyn; Eudora, DeSoto Co. Juniors: Baldwyn; Kosciusko; Shady Grove, Copiah Co.; Beaumont; Tunica; First Columbus; Leaf; First Meridian; Zion Hill, Forrest Co.

100% in Attendance. Seniors: Briah Hill, Rankin Co.; Bogue Chitto. Intermediates: W. O. Q. Pearson; Eudora, DeSoto Co.

100% Memory Work. Juniors: Liberty; Hazelhurst; Hermanville; Norfield; Kosciusko; First Meridian; Shady Grove, Copiah Co.

—o—  
Six General B. Y. P. U. Organizations 100% in Preaching Attendance

Adding to our Honor Roll are these General B. Y. P. U. Organizations that were 100% perfect in preaching attendance for the entire quarter—here they are: OSYKA; HERMANVILLE; TYLERTOWN; OCEAN SPRINGS; PASS CHRISTIAN; FRIENDSHIP, PIKE COUNTY. This means that every member of every B. Y. P. U. that attended the B. Y. P. U. meeting stayed for the preaching service every Sunday during the thirteen Sundays that the church had preaching. Well, there was a pull from the preaching service and a push from the B. Y. P. U. and the result was 100%. The B. Y. P. U. teaches loyalty.

### —o— Goodwater Wins Banner

At the Simpson County Associational B. Y. P. U. meeting, held at Braxton, Sunday, April 13th, the Senior B. Y. P. U. of Goodwater church won the efficiency Banner with an average quarterly grade of 85.

As evidenced the union has done fairly good work for the past quarter, but plans to do much better during the present quarter. We have reached the A-1 Standard and intend to keep it for all time to come. —Hilda Tullas, Cor. Sec'y.

### —BR—

### They Are Coming

Announcing the time and place for the district B. Y. P. U. Conventions. June 3-4, Okolona; June 5-6, Philadelphia; June 10-11, Mt. Olive; June 12-13, Prentiss; June 17-18, Davis Memorial, Jackson (Near Orphanage); June 19-20, Grenada. GOING? Say yes and meet us there!

The annual meeting of "The Association of Sunday School and B. Y. P. U. Workers of the South" will be held in New Orleans, Louisiana, beginning Monday, May 12, 1930 at 7:30 P.M. and closing Tuesday, May 13th at 4 P.M.

A most interesting and helpful program has been planned. All those working vocationally in the fields of Sunday School and B. Y. P. U. work in churches, schools, associations, States and the Southern Baptist Convention are urged to be present.

The meeting place will be announced in all New Orleans hotels on Monday, May 12th.

—Roxie Jacobs, Secretary.

### ANOTHER SUGGESTION

(By FRANK TRIPP, Pastor  
First Baptist Church, St.  
Joseph, Mo.)

Recent articles in our denominational press setting forth the financial condition of many of our south-wide boards and institutions deserve the most careful and prayerful consideration of our people. To say that these agencies of Southern Baptists face a crisis is putting it mildly. The fact of the matter is, two or three institutions that have served Southern Baptists so nobly for many years will be forced to close their doors within six months unless immediate and adequate relief is given. This does not sound good, I admit. It is not an official statement from any of the heads of these institutions. It is a fact, however, and should be dealt with as such. Southern Baptists can no longer evade the issue or shirk their responsibility. Something must be done at once; something big, something sacrificial, something worthy of the best of our Southern Zion, something commensurate with our opportunity of world-wide service. We have no surplus as individuals. The cost of high living has prevented the accumulation of a surplus. Our local situations are debt-burdened and salary ridden. We have no reserve on which to draw. Therefore, if the situation is saved, it will be out of our sacrifice fund. We who have been honored with the divine call to the gospel ministry must lead the way. Pastors, evangelists, missionaries, executives, and teachers must set the pace. Southern Baptists will not go beyond their leadership. We preachers are having too good a time. We must come down from a life of ease to one of genuine and extreme sacrifice. This, and this only, in my judgment, will challenge our people to a worthy response to the appeal of our agencies.

I have my own notion as to a practical and workable plan by which this can be done, and shall exercise my Baptist prerogative and present such a plan to the Convention in

New Orleans. I have nothing to promote, want no position the Convention has to offer, I am an unknown private in the rear ranks of the regiment of Southern Baptists, therefore, if my suggestions are accepted, in part or in whole, it will be because of their merits and not because of personal politicking or denominational pull. I have written no letters, have not made a single request that anyone support such resolutions, either by voting or in a platform appeal, and shall not do so. Unless someone else offers a like resolution at the coming session of the Convention, I propose to offer a resolution which will in substance be as follows:

### Resolution

Resolved First, that the Home and Foreign Mission Boards of the Southern Baptist Convention be consolidated into one Board of Missions which Board shall be charged with the responsibility of administering the affairs of what is now known as the Foreign Mission Board and the Home Mission Board.

Resolved Second, that all boards and institutions of the Convention be permitted to go afield in an effort to enlist our people in a more adequate financial support of such agencies.

Resolved Third, that the current operating expenses only, of our Southwide boards, agencies, and institutions be included and provided for in the Cooperative Program, and that said agencies, institutions and boards shall be permitted to establish

Continued on page 16

## Save 1-2 on Your Dresses

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

### Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry-goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

### Free Samples

Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at 1/3 to 1/2 less than retail price. postpaid.

**NATIONAL WEAVING CO.**  
LOWELL, N. C.

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M. P. L. Berry, President, Clinton, Miss.

EXTRACTS FROM THE  
"WAHRHEITSZEUGE"  
(Organ of the German Baptists)

9th March, 1930  
Furnished by J. H. Rushbrooke  
(TRANSLATION)

More and more the eyes of all Christians of the world turn to Russia, where at present a tempest is raging not only against Christianity, but against every form of religion. Organized atheism means with any available weapon to exterminate religion, to "enlighten" the people so that they turn away from God of their own accord and to change all church property into Clubs, hospitals, schools, etc. The "enlightenment" and the extermination of religion are powerfully seconded by appropriate legislation, which establishes a special law for the ministers, makes religious education extremely difficult, sets up impossible conditions for the holding of property by religious communities, abolishes Sunday and the Church festivals, and much more. Very often the method is such as to make it possible to shelter behind formal legislation that persecutes nobody, whilst the practice and the activity of the "lower executive organs" is in fact persecution. An elaborate system of espionage does its worst in order to suppress any opinion which might seem in opposition to the "ruling" point of view. Further, the holding of any such opinion is designated as political opposition against Soviet Russia which has arisen from the hate of every other land against the U. S. S. R. Thus the political line is traced along which it is possible ruthlessly to break down all opposition. In this fashion it is also made extremely difficult for Christians of all lands to act effectively for their brethren. In addition it may be the case that ancient sins of a hardened and worldly church are coming up for judgment. We recall in all these events the times of Jesus and the apostles. Were not they too represented as political criminals, and prosecuted and condemned in the name of political-religious law? The world has not changed in this respect.

The "Five-Year Plan" plays an important part in Russia nowadays. Within five years collective farming is to be carried into effect everywhere. Private property is to be changed into common property, and the right to dispose of it will be taken from the individual owner. It is easy to see what importance this plan has for far-reaching Russia. But of this we will not now speak. We are interested much more in the fact that the President of the Congress of the Atheists (Polidavov) wishes also to set up a "five-year plan against religion." Collectivisation of itself makes proceedings against religion easier, but the campaign must be fought through systematically and step by step. The campaign against Easter is this year to begin as early as the middle of March. The Government is being urged by the action of the Atheists to claim the Moscow Synagogue as a Clubhouse for them. The Lenin-

grad Synagogue is already a "workers' home."

Wireless, the theatre, sport, literature, music—in short all technical methods as well as intellectual forces are used in the savage fight of the "new culture" against all religion. A new world without God is the final aim.

Until a short time ago the opinion was prevalent in many Christian circles outside Russia that there must be caution in judgment and expression about Russia and the misery of the Christians there. Lack of caution could (it was supposed) easily worsen the position. This opinion seems now to have vanished. Even the most cautious recognize now what is at stake, and that there should be no admisur of politices. We have to leave the economic and political shaping of vast Russia to the land itself; but we must raise our voices regarding the suffering of the Christians, and do everything that can in any way help. Withal we believe in the power of God, in his leading and in his victory which will issue from these years of suffering.

BR

GRAVE MISTAKES BY BAPTISTS

I have a deep conviction that two very grave mistakes have been made by Mississippi Baptists recently. One was the calling of a meeting of the State Baptist Convention. Another was killing Clarke Memorial College which was interwoven with the removal of the Baptist Orphanage.

Should it have been necessary to have a call meeting of the State Convention, more time should have been taken in serving notices on our churches. Personally, I do not believe it was necessary to have called the meeting. No less than sixty days' notice should have been given the churches of the call. Many churches did not have time to elect messengers before the Convention met. In this the door of opportunity of expression of their wishes was denied them. This within itself was a very grave mistake. Every Baptist church, regardless of how small or poor or humble, has a divine given right for an expression of opinion in a work they are engaged in.

I believe with all my being it was a very grave mistake to kill Clarke Memorial College. The Baptist people of east Mississippi founded that school in prayer and labor and sacrificial money. Every dollar given to that school was for Christian education in east Mississippi. It was trust funds and to divert that money is a betrayal of such trust. Not one cent of it should go for orphanage support. If the arguments for killing Clarke College were religious and true then when the debts on Mississippi College and our two colleges for young ladies fall due they ought also to be killed. If Christian education has failed in one part of the State why has it not also failed in other parts?

The moving of the Baptist Orphanage from Jackson is a mistake that will cost Baptists far more than they will gain by it. In the first

place Mississippi Baptists have not had an opportunity to express their wish on this matter. A question of such importance as this should have been discussed throughout the length and breadth of the State. An opportunity should have been given to all our churches to express their wish.

I believe Jackson furnishes opportunities for our orphans that can be gotten no where else in the State. If reports be true at this time I am unable to see how their school opportunities can in any way be equalled at Newton. So far as I am able to learn, there are five good Baptist churches in Jackson which are special friends to them. Newton has only one. It is about one mile from Clarke College buildings. Their building is not sufficient to rightly care for them.

When and where did ever the town of Newton or any Baptist church in that section of the State ask for the Orphanage to be located in their midst? Looks to me like they have had it put off on them with out their request or invitation. A queer stunt for Baptist people to pull. I am ready to join any right movement to yet keep it from being moved. As it is, the home is now in a few minutes drive of our Baptist hospital where every child is gladly treated when treatment is needed and not one cent is charged the home for such treatment. No reasonable thinking person can expect a hospital owned by individuals to give such service to so many children free.

If the property of Clarke College is to be sold a committee of uninterested parties should be asked to appraise its value. The orphanage should pay the price in cash. The debts should then be paid which are now on the property. Then every cent of the remaining money should be put into Christian education in east Mississippi. To do otherwise will be a betrayal of trust funds that no Baptist should consent to.

If the property now belonging to the Orphanage is to be sold it too should be rightly appraised and every cent of the money should go to the support of our Orphan children. To do otherwise will also be a betrayal of sacrificial, tear moistened, and prayerful given money as a trust fund for orphan children to a cause for which it was not given.

—B. E. Phillips.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By W. L. Muhey, Jr., Student

He was a seaman from Holland whose ship was in port here. He heard the music and came into Rescue Mission hall just before I began my message.

Before reading the scripture I said: Are there men here who realize that they are unsaved and who really want to be saved tonight? This man, along with three or four others, raised his hand.

I said: Let me give you a promise out of God's Word found in Acts 2:21: "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved." If you sincerely ask God to save and

**In Memoriam**

Mrs. Mary Elizabeth Sanders

Mrs. Mary Elizabeth Sanders crossed over the Great Divide, April 9, at 1:20 A.M. She died as she had lived, trusting in Jesus.

She made a brave fight against the inevitable, having suffered from diabetes for years.

The last three years she was an inmate of our home. For forty years she had been my mother, having reared me from the age of eleven years. We wish to thank all of our friends and neighbors for all they did for us during her illness and for the beautiful floral offerings at the grave. How we all loved her! She was "Aunt Bettie" to us all; and now we are bereft of her sweet presence.

We knew how much We loved her;  
There comes no revealing to us  
Of the depth of passionate feeling;  
We knew what the world would be  
Without her.

For months, We had visioned its  
desolation,  
We had measured its emptiness  
drear  
And we looked with frightened eyes  
often,  
To this possible woe, now here  
Without her.

Without her. Oh! terror of darkness;  
Without her. We grope in despair,  
Oh! Angels; reach down from  
Heaven,  
And tell me We'll not be there  
Without her.

She was 70 years, 5 months, 16 days of age, and the daughter of Rev. and Mrs. J. H. Brown. Joined the Baptist Church early in life, was a member of Mt. Moriah when she died.

She will be missed by a large circle of friends, but most especially in the home where she spent her last days.

We cannot see one step in the future. We can only leave the past in God's keeping and trust His wisdom to guide the future. We only hope to God that when the hour of death draws near, we may fall asleep to awaken in that beautiful Home of the soul WITH HER where death and parting comes no more.

—Jesse N. Neville and Wife.

cleanse you for Jesus' sake, he will.

When I had delivered my message and made an appeal for men to trust and confess Christ, this man was the first to come. He said: "I prayed as you said and God has heard my prayer. I feel that He has forgiven my sins."

The thing which makes this an interesting story to me is that God took one verse of scripture and used it to reach this man's heart. His promise is true which says: "My word shall not return unto me void. It shall accomplish that which I please and shall prosper in the thing whereunto I sent it."

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THE MOTHER OF FRANCES  
WILLARD  
By H. H. Smith

When the statue of Frances Willard was unveiled in Statuary Hall, of the Capitol Building at Washington, Senator Beveridge, in his address on that occasion, said: "She made purer the moral atmosphere of a continent—almost of a world. She rendered the life of a nation cleaner, the mind of a people saner. Millions of homes today are happier for her; millions of wives and mothers bless her; and countless children have grown into strong, upright, and beautiful maturity who, but for the work of Frances Willard, might have been forever soiled and weakened." He also referred to Miss Willard as "the first woman of the nineteenth century, the most beloved character of her time, and, under God, a benefactress of her race."

These words are quoted to remind us of the greatness and the goodness of this remarkable woman. One is naturally interested in the ancestors of such a woman. We know there must have been a fine background to produce such a character. What kind of mother had she? Let her describe her mother's methods of child culture:

"She never expected us to be bad children. I never heard her refer to total depravity as our inevitable heritage; she always said when we were cross, 'Where is my bright little girl that is so pleasant to have about? Somebody must have taken her away and left this little creature here who has a scowl upon her face.' She always expected us to do well. She used to say that a little child is a figure of pathos. Without volition of its own, it finds itself in a most difficult scene; it looks around on every side for help, and we who are grown way-wise should make it feel at all times tenderly welcome, and nourish it in the fruitful atmosphere of love, trust, and approbation."

"With such a mother, my home life was full of inspiration; she encouraged every out-branching thought and purpose. When I wished to play out-of-doors with my brother, and do the things he did, she never said, 'Oh, that is not for girls!' but encouraged him to let me be his little comrade; by which means he became the most considerate, chivalric boy I ever knew, for his mother taught him that nothing could be more for her happiness and his than that he should be good to 'little sister.' By this means I spent a great deal of time in the open air, and learned the pleasant sports by which boys store up vigor for the years to come.

"To my mind the jewel of her

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character and method with her children was that she knew how without effort to keep an open way always between her inmost heart and theirs; they wanted no other comforter; everybody seemed less desirable than mother. If something very pleasant happened to us when we were out playing with other children, or spending an afternoon at a neighbor's, we would scamper home as fast as our little feet would carry us, because we did not feel as if we had gained the full happiness from anything that came to us until mother knew it."

Late in life, meditating upon the career of her brilliant daughter, the mother of this famous woman said:

"Motherhood is life's richest and most delicious romance. And sitting now in the sunshine calm and sweet, with all my precious ones on the other side save only the daughter who so faithfully cherishes me here, I thank God that He ever said to me 'Bring up this child for me in the love of humanity and the expectation of immortal life.' My life could not have held more joy, if some white-robed messenger of the skies had come to me and said, 'I will send a spiritual being into your arms and home. It is a momentous charge, potent for good or evil, but I will help you. Do not fear. Therefore, mother, step softly. Joy shall be the accepted creed of this young immortal in all the coming years. This child shall herald your example and counsels when you are resting from your labors."

Ashland, Va.

—  
A CALL TO PRAYER  
—

Whereas the Atlanta Tabernacle Bible Conference now in session, realizes the great spiritual depression throughout the world, and the falling off of contributions to all lines of missionary and evangelistic work and;

Whereas we see and realize as never before in modern times the determined effort being made by the forces opposed to Christianity to weaken and as far as possible crush all evangelical and evangelistic effort by the churches at home and abroad, through a most subtle and highly organized atheistic propaganda; and

Whereas we believe that safety for what we have accomplished, and progress along the lines of what we have before us, is to be found not in any human organization, however good and thorough it may be; therefore

Be it resolved that the men and women of our churches gathered in this international and interdenominational Bible Conference earnestly call upon the church of God, and individual Christian people throughout the world to unite in daily prayer to God during the coming year for a great revival of apostolic Christianity, and that we may be quickened and filled with the power of the Spirit that we may be able to withstand the forces that would destroy or weaken our faith in the

workableness of the Christian religion as set forth in the Holy Scriptures by Christ our Lord and His immediate followers; and

Resolved further that this call for world-wide prayer and supplication to this end be given such publicity as will help enlist Christian people everywhere.

Signed by the Conference speakers and platform participants:

G. Campbell Morgan,  
England and America.

J. Alfred Kaye, London.

L. Sale-Harrison, Australia.

Harry Strachan, Latin-America.

John Lake, China.

A. T. Robertson, Louisville, Ky.

J. C. Massee, Boston, Mass.

F. Crossley Morgan,  
Augusta, Ga.

E. O. Sellers, New Orleans, La.

T. F. Callaway, Thomasville, Ga.

Len G. Broughton,  
Director of Conference,

Atlanta, Ga.

And passed by a solemn vote of the Atlanta Tabernacle Bible Conference in session March 25th, 1930.

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CLARKE COUNTY NOTES  
—

Pastor E. C. Hendricks and the Stonewall Church began a meeting Sunday, April 27th. Rev. R. R. Jones of McComb, Miss., arrived Monday to do the preaching. Brother Jones conducted a meeting for the Stonewall Church some years ago and they are glad to have him back. May the Lord and His blessings be upon their efforts.

A Woman's Missionary Society was recently organized in the Oak Grove Church, Rev. A. P. Wells, Pastor. This organization is destined to be a blessing to the church. Brother Wells has been pastor here for about four years.

The Falling Creek Church, Rev. A. P. Wells, Pastor, recently voted to withdraw from the Liberty Association and apply for membership in the Clarke County Association.

The four churches, Oak Grove, Knight's Valley, Falling Creek and Pleasant Grove, served by brother A. P. Wells, are sending him to the Southern Baptist Convention meeting in New Orleans May 14th.

Rev. C. J. Johnson, Pastor of the Elim Church in our county, reports the work as making progress.

The Shubuta Church under the leadership of Rev. N. A. Edmonds, is going forward. The organization is being gradually perfected. The finances are in better condition. The church is delighted with the ministry of Pastor Edmonds.

Rev. R. S. Gavin, pastor of the Highland Church of Meridian, and a

former pastor of our church, recently spoke to our Sunday School teachers and workers on the "Value of the Standard of Excellence". The body voted to make an earnest effort to reach the Standard in the near future.

—B. C. Land.

Quitman, Miss.

—  
BR—

A BAPTIST BIBLE INSTITUTE  
EXPERIENCE

Charles O. Daniels, Student

—  
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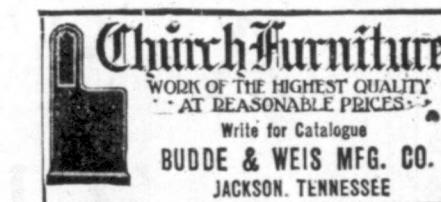
The students held their regular street assignment on Canal and Rampart. The song service held many people for a while. Some looked as if it were the first time they had ever heard a gospel song, others laughed, while others joined in the singing.

The preacher gave a soul stirring message. As the service continued I noticed that a man close by gave special attention. As soon as the service was over I went to him and talked to him of the Saviour. He was from Maine, and was a Christian but had gotten far from God. I asked him to rededicate his life to the Master, telling him that God had a place for him and needed him. He said that he would and gave me his hand and with tears in his eyes said he would do what the Lord wanted him to do.

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Continued from page 13  
lish such organizations and promote such campaigns as in their judgment are necessary to secure funds with which to meet their indebtedness, both in interest and in principal.

It is not necessary in this article to set forth in detail the method or plan by which the boards are to be consolidated, or the campaigns for funds by the various institutions and boards be promoted, however, it will give our people an opportunity to be thinking in the direction in which I have been thinking for the past two or more years. I believe the time has come when the agencies of the Convention should be set free to take the appeal of their own cause, in their own way, to their own constituency, without being looked upon as refusing to cooperate. I think the Cooperative Program as it is not being worked is absolutely inadequate to meet the emergencies with which some of our institutions are confronted. I do not believe that sufficient funds can be accumulated through the Cooperative Program within the next fifty years to pay our debts. I believe the Baptist Bible Institute, The Southwestern Baptist Theological Seminary, the Board of Missions, and such other institutions and boards as may now be struggling for existence under the bondage of debt, should be permitted to work out some plan whereby each of these causes can lay their needs upon the hearts and consciences of our people, and let Southern Baptists say by their support whether they want these institutions and

boards to continue or not. In my judgment we have come to the time when our people must be permitted and encouraged to give to what they want to, in the amount they want to give, and when and how they want to give it.

—BR—

#### MISSIONS TO THE DEAF

Rev. J. W. Michaels, Missionary to the Deaf-People for the Home Mission Board, will complete his twenty-fourth year with the Board on May 1st, 1930. He is now in his 77th year and is anxious to have his crowning piece of work accomplished before his demise, that of getting each State Board to put one minister for the deaf in each state. Such a minister may be either a hearing or a deaf person, male or female. This he says is absolutely necessary to keep up the good work already established by the Home Mission Board's two missionaries. The Southern field is so immense that it is impossible for the two to reach all the places, and other denominations, especially the Catholics, the Lutherans and the Episcopalians are sending out state missionaries and these prey upon our Baptist stations. The salaries for such state ministers as we want may not be a great item. Six hundred dollars a year and privileges to do some secular work or to canvass for Bibles to augment the small salary may satisfy them. Rev. Michaels has already written a Sign-Language Handbook, published by the Home Board, which will be sent to reliable hearing persons who

will take an interest in these people and help them when in perplexity. Rev. Michaels is also asking for an additional edition of the Sign-Language book, in which every word of the real signs (about six hundred of them) will be illustrated with pictures. This book will be a most valuable one in this noisy world, to say nothing of the Sunday School in every community where there are deaf people, and in seminaries for the study of the ministry. The book was published especially for such.

The Catholics and the Lutherans have, since our Sign-Language book was published, introduced the study of signs in their seminaries, and why should not we, the Baptists? The book can be had from the office of the Home Mission Board, Atlanta, Georgia, or from Rev. Michaels, 704 Park, N. Ft. Worth, Texas.

#### “AN HEIR OF GOD”

“When the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying abba, Father.

“Wherefore thou art no more (not only) a servant, but a son, and if a son, then an heir through Christ.” Gal. 4-4 to 7.

“We are by nature the children of wrath”, Eph. 2-3, but by union with Jesus, the Son of God, we are exalted and honored by joint heirship with him. What an honor to

be “an heir of God”, the creator of the heavens and the earth and all they contain.

Wonderful, amazing grace of God that saved a sinner like me.

“By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Eph. 2-8-9.

“Ye are all children of God by faith in Christ Jesus.” Gal. 3-26.

“Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved, now, are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.” I John 3-1-2.

“All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ's is God's.” 1st Cor. 3-22-23.

True believers in Jesus Christ, the Son of God, are transcendently richer than any or all unbelievers of the world. Heir of God, you are the richest of the rich. “All things are yours.” Beside this, “All things work together for good to them that love God.” Rom. 8-28.

—C. M. Sherrouse.

**AT CLINTON—For Rent:** New brick store building in heart of town, suitable for store or restaurant. Also, choice farm land with house, close in. These are unusual rental offerings. Apply at once if interested. Address, R. W. Hall, Clinton, Miss.

## A STATEMENT BY THE PRESIDENT

THE WHITE HOUSE, WASHINGTON, D. C.,

September 7, 1929.

The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties, but where these have been utilized, the pensioning of ministers should be generously supported.

(Signed) HERBERT HOOVER.

The Relief and Annuity Board of the Southern Baptist Convention is proceeding in line with the above view as expressed by President Hoover, by reporting to the Convention to meet in New Orleans a Service Annuity Plan which is based both upon experience and thorough actuarial knowledge. May the messengers to the Convention take the long look and adopt the measures proposed by the Board.

Thomas J. Watts, Executive Secretary